THE

Baptist Magazine.

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OXFORDSHIRE CIRCULAR LETTER.*

THE Oxfordshire Association have published their Circular Letter, written by the Rev. Mr. Hinton of Oxford. The subject is, "An Historical Sketch of the Associate Churches: with suitable Reflections." These "Reflections" are so admirably adapted to promote the edification of our Churches, that we have taken the liberty of transferring them to our pages. We could wish every district in the kingdom would imitate this example, taking Mr. Hinton's pamphlet as their model, and thus furnish a brief history of the Baptist churches.

THE EDITORS.

THIS brief history of our churches cannot fail to suggest many important reflections to an attentive and teachable mind; some of which it was natural to blend with the narrative, whilst others, requiring a fuller notice, have been reserved to the close of our letter.

1. *It is obvious to every attentive observer, that these Christian Societies in their origin and support are wholly of God.* No human power gave them existence; no human authority dictates their belief, or regulates their discipline; but, for the support of both, they appeal to the plain and simple dictates of divine revelation, unaided by temporal penalties or rewards. Our churches were first raised by the influence of the Holy Spirit accompanying the divine word to the conversion of sinners; they are sustained by the same power, and if this be withdrawn, they must inevitably fall; since death in a few years sweeps away the existing generation from the earth, and no motives but those which reach the heart, and are superior to all worldly influence, can raise up faithful successors. If it be the characteristic of Christ's kingdom, that "it is not of this world," our churches may, without presumption, claim to be one of its departments. To civil governors, in civil concerns, we have full proof that our ancestors rendered, as we do, prompt obedience; but in spiritual things they acknowledged one master only, that is, Christ; and although an adherence to this great principle has often been reproached on earth, it is, beyond all doubt, registered with approbation in heaven. Let us, therefore, brethren, with meekness, but with firmness, as the servants of God, and the friends of the hu-

* See our Number for August last, Page 362.

man race, "stand fast in the liberty wherewith Christ has made us free."

2. *Our ancestors have presented to us an example of suffering affliction with patience and heroic fortitude.* Their conduct rises above all praise, for their meek constancy and unshaken fidelity to the divine Redeemer. Let our youth read with admiring reverence the records of those men, "of whom the world was not worthy;" who, rather than subscribe with the hand to a single line that was contrary to the belief of the heart, would suffer the severest anathema that bigotry, armed with power, could pronounce; who, rather than forego the duties and enjoyments of public preaching, prayer, and praise, would, when exiled from the abodes of men, assemble for these purposes in the recesses of a forest, whence they were often torn by their too diligent pursuers, and conducted to prison and to death. Of such ancestors let us not prove ourselves unworthy. Their names the far greater part of time-serving historians have cast out as evil, but they stand with honour in the book of life, with ten thousand recorded virtues, the memory of which no writer on earth had the opportunity or the fidelity to preserve. Let these reflections endear to us the privileges we now enjoy, and the serious godliness of character which they manifested, to whom, under God, we are indebted for the possession of them. The danger of unfaithfulness in this sacred cause has not wholly ceased; since a frown or a threat, or the fear of some worldly loss, may induce to a timid desertion of the cause of evangelical truth, the descendants of those men whom the horrors of a prison could not appal. In whatever instance we may be called to such an honour, let us at least endure reproach for the sake of Christ and his gospel, remembering that every plan to combine the smiles of the world with the approbation of Christ must fail in its object, and subject those who adopt it to the just charge of insincerity and folly.

3. *At a period in which our churches were most free from persecution, they displayed the smallest degree of spiritual prosperity; and hence we learn the necessity of holy vigilance.*

When William III ascended the British throne, the iniquity of persecution ceased to be established by a law, and for about thirty years after that event, our churches, constituted of those who had suffered in the sacred cause, appear to have improved the blessings of religious liberty, though it was yet but imperfectly enjoyed. But during the next period, from 1720 to 1760, as external privilege increased, most of these congregations, from whatever cause it arose, experienced a sad reverse. In other instances the change has been reasonably accounted for, by adverting to an almost general departure from the doctrines of grace, once highly esteemed in all the reformed churches: but against the churches of our own denomination we believe this charge has not been brought; and it is owing to their escape from this evil, probably, that the falling away which we lament was not a total one. Still a great decline, even in orthodox churches, was visible, and a reference to many of the congregations, whose history we have given, fully proves it to have existed among them. We have reason to believe that this

declension arose from the union of a sound creed with a lukewarm heart; from the combination of an orthodox belief with a spirit of formality, and indifference to the power of vital godliness. "Among those that receded from the pure gospel, *all* beneficial influence decayed; still where the doctrine of the Puritans was fully and faithfully preached, the people felt its influence, and sinners were converted to God: but where the preaching, though pure, was dull and cold, the effect of it was lessened, and the coldness seized the heart. Some good and able men increased the evil, by perplexing themselves too much with secret things which belong to God, when they ought to have been enlarging on the revelation of a Saviour for the deliverance of perishing sinners."*

From such causes as these it doubtless occurred, that, like plants, which having survived a severe winter, expire under the beams of the returning spring, our churches, which had braved all the storms of a violent persecution, became sickly; and some of them even died away under the influence of returning peace and external prosperity. But in connexion with this remark it ought to be observed, that in most of our churches a few were found in the time of their deepest depression, who forsook not the assembling of themselves together, though it were but to pray and read the holy Scriptures in company; and to these pious mourners over the low estate of Zion the Lord hearkened; their prayers he heard; nor did they depart this life till they saw the dawn of the returning day. Had our churches been blessed, in every instance, with but two or three friends thus faithful, it is probable that no one station would have been wholly lost. Our history forcibly teaches, therefore, that the friends of Zion should never give up their assemblies, however small, nor their confidence in Christ, however dark may be the prospect; and, finally, "that they ought always to pray, and not to faint."

4. *In some instances a comparison of the present state of our churches with the earlier periods of their history should produce deep humility.* It is almost impossible to read the meditations, diaries, and letters, written by ministers and others previously to the year 1688, without deep regret on account of our own defects in personal and domestic piety, and in the whole of those attainments which are derived from a close and holy walk with God. Our ancestors of this period were men who declared plainly by all their conduct that they were pilgrims and strangers, seeking another country, that is, the heavenly. Let humility, suggested by this reflection, lead to repentance.

It becomes us also to be humble, when we reflect how very small has been the advance of evangelical piety amongst us during the long period of one hundred and sixty years. It is little known or considered, that the state of religion (regarding it, as we ought to do, in churches of all denominations,) must have been nearly as prosperous in 1660, as it is at the present period. Where is boasting then? Surely it is excluded. In the churches we have now surveyed, several of them were more prosperous in 1720 than they now are, whilst two or three which then

* Hist. Dissen. Vol. III. P. 386.

prospered are now extinct. It is true that new interests have arisen; but it will be remembered that many of the fathers who had seen the first temple wept with a loud voice, while the youth who saw the second temple rising, praised the Lord, so that the shouts of joy were mingled with the weeping.*

5. *We rejoice to add, that, comparing the present state of the churches, as to their spiritual prosperity, with that in which they were placed when those of us who are now closing our ministerial labours first entered on the sacred employ, we find abundant cause for gratitude and praise.*

During the past forty years, the means of instruction of every kind have been greatly increased, and the number of those who attend on these means has advanced in equal proportion. Exertions for the public good, both of a personal and pecuniary nature, have been multiplied; and on these, as well as on the preaching of the word, the blessing of God has evidently rested. Nor is it on one department of the church only that the Sun of Righteousness hath arisen. Our brethren in the Establishment, and in other denominations, have equal reason with ourselves to rejoice, that Zion hath been remembered and visited in her low estate; for all have shared in the blessed revival. Into what a state of depression must vital religion have previously fallen, that it should now be considered as greatly elevated! Still the prospect is exhilarating, for it is full of hope; but a remembrance of past declensions should render us greatly anxious, lest the cloud should again return, and hope experience renewed disappointment: "Be not high-minded, but fear." It has been remarked, that the church has seldom seen two successive generations equally eminent for piety and zeal;† but we most earnestly beseech and entreat the rising generation, that they will, by fervent prayer to God, obtain the grace which shall prohibit the repetition of a remark so peculiarly painful, so full of pungent grief to every pious mind; or at least furnish one exception from it to the future historian.

Amongst many causes, or rather means, of our present comparative prosperity, we hope we may mention, with humility and gratitude, the rise and support of this Association, which, by its annual and other assemblies, has dispersed more widely a spirit of christian love, and called into more frequent exercise a spirit of zeal for the public good. To this Association we owe the existence of a fund, from which the widows and orphans of our beloved ministers have received some alleviation of their woes; while the churches, otherwise unable to sustain a stated ministry, have been preserved in the enjoyment of this most important privilege; and many remote villages have, by the same aid, been favoured with the blessing of a preached gospel. To increase this fund, and greatly to enlarge it, is an object dear to our hearts; and we trust it will appear to our brethren at large, that their liberal offerings to its support must be well pleasing to God, an effort of love which will greatly promote the prosperity of religion in their respective districts. To this Association we also owe that very important institution, the Auxiliary Missionary Society, which, in

* Ezrai ii. 12.

† Hist. Dissen.

many instances, by its vigorous reaction has produced a revival at home; and which has received, and still on every account claims, our affectionate and zealous support. The invaluable institutions of Bible Associations and Sunday Schools, have been greatly promoted by the mutual example of the churches, whilst each imparts to each the word of admonition, "Be not weary in well doing, for in due time ye shall reap, if ye faint not." It is impossible to reflect without pain on the former culpable inactivity of our churches in these instances, and in almost every public exertion, by which, under a divine blessing, they might have prevented the melancholy decline which we have noticed. They suffered death to desolate their assemblies, and contented themselves with following good men to their graves, while they neglected all the most suitable means of promoting the work of conversion among the ignorant, and of training up the children of the poor "in the nurture and admonition of the Lord." Let us, as we hope for the perpetuity and increase of our present mercies, "be steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as we know that our labour is not in vain in the Lord."

(To be concluded in our next.)

ON PROVIDENCE.

PROVIDENCE is God's superintending care over created beings; or his direction and control of the affairs of the universe, according to his will.

Being every where present, nothing can come to pass without his knowledge; and, being omnipotent, nothing can effectually resist his power. His absolute determination, or his sovereign permission, must be evident in all things.

Should it be said, that a distinction between his absolute determination and his permission is unnecessary, and that God does most positively determine and foreordain whatsoever comes to pass;—I answer, that the rectitude of the divine nature, cannot be maintained, without admitting, that a decree may exist respecting events without destroying the free agency of man, and rendering him a mere machine; otherwise moral evil could not be fairly charged upon him, but only upon the divine decree, and by consequence upon God himself, at which our feelings revolt; for our consciences forcibly tell us, that God cannot be the author of sin. It is true that Jesus Christ was delivered into the hands of his betrayers and murderers according to the determinate counsel and foreknowledge of God; yet the moral turpitude of that foulest of crimes was laid to their charge; it was by wicked hands that he was crucified and slain. This determinate counsel, therefore, could be no extenuation of their guilt, nor any apology for their crime, unless it could be proved, that the determinate counsel and foreknowledge of God destroyed the free agency of the perpetrators of that abominable act. But man is not the less accountable to God, because his wickedness falls in with his decree: man being a free agent, God and his throne are guiltless. To contend that there is a positive decree with regard to all the events of this world, and yet to allow that it does not so operate as to make God the au-

thor of moral evil, differs only in words, at least so far as the accountability of man is concerned, from divine permission; and further than this we have no concern. If providence is God controlling the affairs of the universe, that control must, in some way or other, extend to every thing. To suppose that events fall out by chance is in effect to deny his government. This was the doctrine of some ancient philosophers who were *without God in the world*. If one event were to take place without him, we might proceed *ad infinitum*. There may, on this supposition, be worlds without the range of his dominion, and that which we inhabit might come into being by a fortuitous jumble of atoms. It was said by Basil the Great, "That *fortune* and *chance* are words of heathens, with the signification of which the minds of the pious ought not to be occupied; for if all success be the benediction of God, and adversity his malediction, there is no room left in human affairs for chance or fortune." Creatures of every description pay homage to the will of God; by his influence one element checks and controls another. He gathereth the winds in his fists, bindeth the waters in a garment, and establisheth the ends of the earth. Stormy wind fulfils his word. He made a decree for the rain, and a way for the lightning of thunder. He saith to the snow, Be thou on the earth; likewise to the small rain, and to the great rain of his strength. The hairs of our heads are all numbered by him, and not a sparrow falls to the ground without his notice. When Solomon says, "Time and chance happen to all," he means only, that there are various occurrences on which success in every enterprise depends, all of which are unforeseen by men. The race is not always to the swift, nor conquest to the strong; prudence and wisdom do not universally command success; nor can skill in trade and science insure prosperity; but a powerful though invisible Agent guides human affairs, and causes them to terminate sometimes contrary to the most sanguine expectations of men; which they who regard not the work of the Lord, nor the operation of his hands, ascribe to chance, or to the caprice of fortune. God, as the Creator, cannot be unmindful of his creatures, nor, as the moral Governor of the world, can he be an indifferent spectator of his subjects. The Epicureans denied that God governed the world, vainly imagining that for him to be encumbered with the care and labour of government was inconsistent with his felicity. There seem also to be men, even among professing christians, who suppose that his superintendence extends only to things in general, without interposing in the concerns of individuals; as though he had at the first set the wheels agoing, and then left them to run on without his immediate and constant inspection; whereas the Spirit of the living creature was observed to be *in* the wheels. (Ezekiel i. 20.) What is commonly ascribed to nature, is attributable to the energy of the divine Being, working in various forms according to the counsel of his own will. We ought not curiously to pry into the secrets of providence; but, in the faithful discharge of our duty, patiently to wait for every event. Secret things belong to God. His ways are often beyond our comprehension; "Clouds and darkness are round about him; righteousness and judgment are the

habitation of his throne." We should be satisfied with knowing what is easy to be understood; walking by faith, and not by sight; placing an unshaken confidence in the power and faithfulness of God. What we know not now, we shall know hereafter. It may be a delightful part of our employment in the better world to contemplate the necessity there now is for affliction and health to succeed by turns; for prosperity and adversity to be set one opposite to the other; with all the varied scenes of light and darkness through which we pass in the journey of life; their connexion with, and their dependence upon one another. "All things work together for good to them that love God, to them who are the called according to his purpose." They work, "*together*," not separately. The skilful physician prepares the medicine according to the disease of the patient, the different ingredients of which in their mixed state are intended to produce the necessary effect. It is thus that God deals with his people. Were he always to afflict them, their spirits would fail; nor would an uninterrupted course of prosperity be to their advantage. "All these things," said Jacob, "are against me," while at the same time they were working towards an end of which he had no idea. There is a connexion between the present sufferings of christians and their future happiness. Our light affliction, which is but for a moment, worketh out for us a far more exceeding, and eternal weight of glory. If we love God we may safely rely upon his gracious care; he may bring us into great and sore troubles, but he will never forsake us. Our way, though rough and difficult, will lead to a peaceful home. We should not conclude that because darkness endures for a night, joy will not come in the morning; the lines of providence all centre in love, though some of them are drawn through impenetrable shade. The man who had observed Haman swelling with rage and discontent, and impatiently seeking the death of Mordecai, and had at the same time observed Mordecai looking to God for deliverance for himself and for his people, and urging Esther and his friends to prayer, could have had no idea by what way God would deliver his servants out of the power of their adversary. But let him wait only a little while, and he shall see the wheels of providence in motion. The apparatus is all prepared, and waits only the appointed moment to begin its operation. The king becomes unable to sleep; his instruments of music incapable of soothing him; till step by step, Mordecai is exalted to the post of honour, and Haman is hanged on his own gallows.

Joseph's brethren, in selling him to the Ishmaelites, had nothing in view so much as to get rid of the object of their envy; yet the Lord accomplished his purposes by what in its own nature was so very unpropitious. The vicissitudes through which this helpless youth passed, were united together like links in a chain; any one of which placed sooner or later might have frustrated the whole design. Had he gone to any other prison than that in which the king's prisoners were bound, the chief butler and the chief baker would not have followed him: he might have lain neglected and forgotten; in which case he would never have interpreted their dreams, nor have been introduced to Pharaoh. Provision would not have been made

for the seven years famine—Jacob and his family, with many more, might have died for want; but it was promised that the posterity of Abraham should be a great nation—that the Messiah should spring from his loins, and that all nations should be blessed in him. Joseph was to bear a conspicuous part in the fulfilment of these promises, and therefore God was with him. The archers sorely grieved him, and shot at him, and hated him; yet his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty God of Jacob. "As for you," said he to his brethren, "ye thought evil against me, but God meant it unto good, to bring to pass as it is this day, to save much people alive." We cannot doubt but that all the events included in this mysterious plan were comprehended in the decree of God, yet no one would imagine from thence that this either took away, or even lessened the freedom of Joseph's brethren; they acted as moral agents, and were accountable to God for their conduct. It is acknowledged that to explain how the thoughts and counsels of men are over-ruled so as to fall in with the design of God, and yet to leave them in the full possession of their free agency is beyond our power; but we may be sure it is so; and we are not at liberty to call its truth in question, merely because we cannot discover how it is brought about. The Roman emperors, who made the world to tremble, employed their power and enmity against the church of God; they shed seas of blood to extirpate it from the earth; but still it was preserved. When pagan Rome became papal, she made herself drunk with the blood of the saints, yet all the force of men, united with the malice of hell, could not overcome it. Had only half the same power been employed against any other people, it would have prevailed to their utter extirpation; but the church of God is founded upon a Rock, against which the gates of hell shall not prevail. The history of the Waldenses, the lives of the puritans, and the memoirs of the nonconformists, with those of Martin Luther, and of John Knox, do in a peculiar manner show the power and providence of God. Our own history affords abundant proof of his care and protection; he has interposed for our deliverance when there was but a step between us and death. In some instances we have not seen our danger till it has been past; when astonished at the review of our escape, we have raised an Ebenezer to his praise; convinced that none but himself could have interposed for our safety. We readily acknowledge a providence, extending to all things in the time of our prosperity; but on account of the weakness of our faith, it is difficult to do so in seasons of adversity. When we are exercised with personal or domestic trials, we are apt to lose sight of God's hand, when we should most attentively observe it; and to murmur at his procedure, when we ought quietly bear the indignation of the Lord because we have sinned against him. The trials of the Israelites in the wilderness were the means of humbling them, and of better preparing them for their rest in Canaan: just so the afflictions of the people of God will make heaven the sweeter to them, and by their means they will be rendered the more meet for the glorious inheritance to which they will be brought, after the perils and dangers of this world are for

ever past. Our times are in God's hand; he draws the lines of our lot, and fixes the bounds of our habitation. He mixes our cup, and apportions the joy and the sorrow that are contained in it. He permits our plans to be laid, and our expectations to be raised; and then, by his invisible, yet certain agency, brings forward the unexpected event, which, at its first appearance, seems of no moment, and yet in the end prevails to give a new direction to the whole course of our affairs, convincing us that the greatest occurrences have an inseparable connection with the smallest, and, that the whole series of external causes are arranged according to the good pleasure of God, and produce their several effects agreeably to his purposes. The chaos of human affairs, where we can see nothing but disorder and confusion, is perfectly clear to him; every circumstance will be brought forward in its time and place. To follow the leadings of providence is to take a survey of our situation, to compare it with the rules of God's word, and to act with a regard to his glory and our own good. If at any time we are in a strait, let us remember that the tokens of God's will are not to be gathered from our own inclinations, nor from the particular frame of our minds; not from sudden impulses, nor from dreams, nor even from detached passages of scripture; but from comparing spiritual things with spiritual, earnestly supplicating the divine will, and in faith waiting his gracious intimations. We should suffer no feeling whatever to prevent a prompt compliance with our duty. If we acknowledge God in all our ways, he will direct our path. "The meek will he guide in judgment, and the meek will he teach his way." Providence may appear to be opposed to the promise, but it is never opposed to the precept. In the way of duty we may safely trust ourselves and all our concerns, both for time and for eternity, in the hand of God: his wisdom and goodness unite to secure our best interests. To the question, Is there not a particular and special providence, as well as a general one? it may be answered, that there do not appear to be two kinds of providence; one is sufficient. The question seems to arise from having observed the peculiar interpositions of God in favour of his church and people, which do not appear to be extended to things in general; and also from some speciality in his promises towards them; but all that is peculiar in these is included in one grand economy which embraces all events. The signs of the times indicate that great things are doing in the earth, and that still greater things may be expected. The great wheel is in motion, and moves with rapidity; the kingdoms of this world shall become the kingdoms of our God and of his Christ. The glory of the Lord shall be revealed, and all flesh shall see it together, for the mouth of the Lord hath spoken it. That gracious superintendence which regards the whole church regards every individual of it: not the weakest or the meanest member of the mystical body of Christ is overlooked. Let no christian say, "My way is hid from the Lord, and my judgment is passed over from my God." Hast thou not known? hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary? there is no searching of his understanding.

B. GREEN.

ADDRESS TO BAPTIST CHURCHES.

It is presumed that the Baptist Mission has strong and indisputable claims upon the denomination whose name it bears, and of which it is one of the greatest blessings. Its Translations and its Schools open the road to extended liberality, and have invited and received the patronage and support of a generous public, while its more immediate Missionary exertions have called into aid, and still ask the co-operation of, its own denomination. The particular object of this paper is to state and enforce the claims which the Baptist Mission has upon our Churches.

First, we would call upon you to cherish a MISSIONARY SPIRIT. This spirit is clearly that of the Bible, and is emphatically the spirit of Him who, though he was rich, yet for our sake became poor, that we through his poverty might be made rich. It supposes a defect of system, and a coldness of heart, which few if any are prepared to defend, to say, that a concern for the salvation of others, or for that of the heathen, should be confined to Ministers and Missionaries. Without this pity and tenderness, *they* indeed would be ill-prepared to endure the privations, and undergo the difficulties, attendant on a life devoted to the work of Christ. But are they the only persons to be affected with the weight of human guilt, and with the crime and misery which fill and desolate the world? Are they the only persons who are to be desirous of plucking the sinner as a brand from the burning, and of saving him from the wreck of his transgressions? Is it nothing to us that the soul of a Hindoo, of a Chinese, or of a Hottentot, is of the same value with our own; created by the same power, endowed with like capacities, and having destinies of the same momentous nature awaiting it? Is it nothing that millions should be under the curse of God, exposed to his final displeasure, and hastening to endless woe? Is it nothing that the largest part of the moral world, and the fairest part of the Divine workmanship, lie in desolation and ruin? Is it nothing that Sin and Satan carry on their usurped dominion from age to age, and reckon the victims which crowd around their standard by thousands, and by millions? Is it nothing to us that, in the country where our beloved Missionaries reside, deluded widows burn on the funeral pile, infatuated pilgrims die on their journey, and infancy and age perish in the Ganges? Is it nothing that the female character, which is capable of the softest impressions, and the most endeared friendship, should be sunk into the brutal; and that women, banished from society, should be treated as if only designed to minister to base indulgence, and sordid sensuality? Do these facts meet our eye in the intelligence received from India, and do they lodge no appeal deep and permanent in the bosom? Has the recital been addressed to us in the affecting and impressive statements made by our dear brother Ward, and have they awakened no feeling of regret, touched no spring of benevolence, hitherto dormant in the heart? Have they excited no struggling desire, no panting wish, for the deliverance of the captive, for the pardon of the guilty, for the

salvation of the dying? Or does the distance diminish the claim? Because these evils exist in India, and not in England, shall we sleep undisturbed on the pillow of security, and with indifference leave things to take their course, that is, leave the Heathen to perish without an eye to pity, and a hand to help; without making any effort to save them from the wrath to come? Brethren, the time is short, and the responsibility attaching to local situation great and serious: whatever, therefore, your hand findeth to do, do it with all your might.

Another consideration affectionately submitted is, the duty of MISSIONARY PRAYER. It is admitted that the work of the Divine Spirit is essentially necessary; for neither is he that planteth any thing, nor he that watereth, but God who giveth the increase. With talents of the highest order, with benevolence the most disinterested, and with piety the most unquestionable, without his agency the wisest plans would fail, and means the most appropriate be as water spilt upon the ground. Not by might, nor by power, but by my Spirit, saith the Lord. The world by wisdom knew not God; and its history from the entrance of sin to the present day, proves the imbecility of human power. But prayer is within the reach of the humblest talent, and the poorest christian; it is a duty which belongs to all the household of faith, and which claims a practical regard from the whole family of Christ. If God be revealed as the object of prayer, he is so not nominally, but really. He is so, because he claims and expects that prayer should be addressed to him, and because he is fully disposed to return a gracious answer. The promise is made to prayer, not from courtesy or custom, but to encourage the application; not to lull into security, or to generate presumption, but to strengthen hope, and authorize confidence: it is made, not to imply any merit in the prayer, but to teach the indispensable connection between the means and the end. But has not prayer prevailed? has it not gained admittance within the veil, and entered the holy of holies, where God immediately resides? has it not touched the springs of divine benevolence, and opened the windows of heaven? It has done these things, that we might not slumber under the weight of our duties, nor say that the time is not yet come, but rather consider that our heavenly Father waits to be gracious, that his hand and heart are always accessible, and that the resources of infinite grace, and the plenitude of redemption, are placed within the reach of the effectual fervent prayer of a righteous man. Shall prayer then be withheld from the Missionary cause, which is emphatically the cause of Christ? Shall we act as though the interests of Zion were sufficiently patronized, sufficiently ample in their means, and sufficiently secure, without the divine influence? as though the cause might be left to itself, and might rest on its own merits? or as though human nature were so improved, and the heart so pliant, that reason and argument and persuasion alone are requisite to renew and transform and save? Views like these would be as inimical to religion, as they are mistaken, and as they are contradicted by the whole tenour of the Bible; and to entertain such expectations would lead on to effects the most distressing

and melancholy. Under the deep impression of the absolute necessity of the ministration of the Spirit to convert the soul, it is earnestly recommended to the churches to attend with punctuality and constancy the monthly Prayer Meetings. On the preceding Sabbath let them be announced from the pulpit, under the designation of *Public Missionary Prayer Meetings.* Their object will be promoted by an affectionate invitation, and still more so by a Sermon preached on the kingdom of Christ. It will much contribute to improvement to read Missionary intelligence. The Herald will generally supply the materials; and if its pages do not every month inform us, that new Missionaries are going forth to the heathen,—that new stations are occupied, new translations finished, or new schools opened,—yet matter will be presented to awaken gratitude, and to furnish motive and argument for prayer. At these sacred seasons let every thing be in unison and character; the hymns sung, the scriptures read, the prayers offered, and the address occasionally delivered, all should be Missionary. This branch of duty is committed with much affection to our ministering brethren;—it is for them to call to this holy work, age and youth, wealth and poverty, the male and the female, the bond and the free; to correct the mistaken, to encourage the timid, and to endeavour to awaken, in the bosoms of all, compassion for the souls of men: nor shall the exercise of this ministerial duty go unrewarded; for he that thus watereth others, shall be watered also himself.

Finally, we would press upon your notice MISSIONARY CONTRIBUTIONS. The Baptist Mission must be supported; and the weight of it necessarily and naturally falls upon the denomination. The Saviour has committed it into our hands, and has thereby expressed his own expectations, and our duty. Were we to think ourselves burdened, he might transfer the honour of its support to others who would meet its claims more cheerfully, and sustain them more liberally. The silver and the gold are the Lord's; and rather than his cause shall be stationary, or than it shall recede from its heavenly progress, wood shall be converted into brass, stones into iron, and silver into gold. If the usual communications which its friends have imparted should fail, the sons of the stranger shall come forward to build the walls of Zion. But it is not believed, either that the resources of the denomination are expended, or that its liberality will lessen as its claims shall increase. The cause is peculiarly our own; and while we have property to share, let it be cheerfully shared with the Mission. Have we imparted from our abundance, and has that failed? then let the contributions be given from our necessity, and our poverty. Have we cast in an offering, and shall we now withdraw our hand? rather let us retrench from our table, our dress, our self-indulgence, our journeys of pleasure, and our visits of friendship. We repeat it; the cause must and will go on: and if we stand aloof, or only lend it cold wishes and formal payers,—wishes and prayers which cost no trouble, and involve no sacrifice, —then we shall lose the high satisfaction of being auxiliaries to the best of causes, and shall render our own piety dubious, while deliverance and aid will arise

from other quarters. It is not enough to speak in its praise, and to bestow upon it the epithet of good, and great, and excellent: all this it deserves, but it asks more; it asks you to relieve its present necessity, and to encourage its future exertions. While the commission remains in force, while it stands unrepealed, so long it will be the duty of those who have suitable talents to devote themselves to the work of the ministry at home, or of the mission abroad; so long it will be incumbent upon the churches to devise new plans for the spread of the gospel, and to give those plans effect; and so long it will be required of all the friends of Christ to cherish the spirit of extended benevolence, and to pray for the salvation of the whole world.

Be ye therefore steadfast, immoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour shall not be in vain in the Lord.

W. G.

DUTCH BAPTISTS.*

(From Mr. Ward's Farewell Letters.)

Concluded from Page 432.

In the department of Amsterland there are fifty-two churches. In that of Maasland, five. In that of Utrecht, one. In that of Friesland, sixty-one. In that of Groningen, twenty-one. In that of Overyssel, sixteen. In that of Guelderland, two. In that of East Friesland, three.

On the Continent.—In Neustadgodau, one church. In Holstein, two. In the dukedom of Berg, two. On the Meuse, nine. On the Lower Rhine, eleven. On the Upper Rhine, twenty-six. In the department of Upper Viefne, one. In the county of Weisbaden, one. In the principality of Baden, one. In the Upper Paltz, thirteen. On the east side of the Neckar, four. In Prussia, twenty-seven. In the principality of Wied-Newied, one. In Switzerland, several. In the counties of Salm and Saarbruck, two. In the principalities of Minden, Lautern, Leiningen, and Nassau-Weilburg, six. In the Upper Hynschin-Kreitz, one. In Nassau-Leigin, one. In the counties of Walder, Witgenstein, Barlenberg, and Leuwenhof, four. In German Lotheningen, one. At Prisgau, one. Near Markerch, one. At Salmer, one.

In Russia, three churches.

In the United States of America, there are more than two hundred Mennonite churches; and amongst them some churches contain as many as three hundred members each. Besides these, meetings are held in many private houses. They are scattered about in many parts; but in some places the whole population are Mennonites, particularly in Lancaster county and other parts of Pennsylvania. They are mostly the descendents of the Mennonites emigrating in great numbers from Paltz. They are not to be confounded with the English Baptists in America, but agree in doctrine with the Reformed church.

It appears from this work, that many Mennonite churches have no stated ministers, but are either supplied by their own elders or

* The work from which this information is extracted, and which is intitled "A List of the Names of Baptist Ministers in and out of the Kingdom of Holland, with Intelligence respecting the Mennonite Churches," was published at Amsterdam in the year 1815, and was lent to the Rev. W. H. Angas of Newcastle upon Tyne by the Rev. N. Masschaert of Rotterdam.

the neighbouring ministers; nor is it uncommon for one minister to supply several churches.

To the lists thus given, are added notices respecting the removal, death, or settlement of ministers.

The compilers of this work declare, that the Mennonites form one undivided christian body, and that associations are held at different times (about Easter) and places, which appear to be similar to those held in England. In North Holland these associations used to be held annually, but have lately been held less frequently and regularly. Some churches decline all union, as in England, with any association. The meetings of these associations are held in different places. The business of the association connected with Rotterdam appears to be, to provide supplies for destitute churches, and to examine into the state of the Mennonite college at Amsterdam.

There are no buildings connected with this college. The students receive theological instruction in a room containing the library, over the Mennonite chapel. The lectures are delivered in Latin, by the Rev. R Koopmans, Professor of Theology. The students attend at a literary institution in Amsterdam for instruction in Hebrew, church-history, physic, natural and moral philosophy, &c. They have private lodgings in different parts of the city. This college commenced about eighty years since, and was at first supported by the Amsterdam Mennonites alone; but lately, other churches have sent contributions. Six students receive support from the public fund: they are all intended for the christian ministry. Each student before his entrance must be acquainted with Latin and Greek.

THE

CLAIMS OF WATCHMEN

ON THE

Piety of British Christians.

THIS appellation has with much propriety been appropriated to civil governors, because they "watch" over the interests of the governed; and it is our duty to pray for them to Him, who alone can prosper their efforts, or turn their counsels into foolishness.

To the ministers also of our churches the term has with much propriety been applied; to them has been confided the most honourable of all duties, that of watching for souls, as those who must give an account. They are to be a pattern to their flocks of holy circumspection, and to warn them faithfully of their dangers from indolence, from sin, and from the enemy of souls.

To parents, as heads of families; to private christians, with respect to their neighbours; to Sunday-school teachers, with regard to their children; to conductors of boarding schools; and to numerous others, this appellation is equally suitable. Indeed it is the duty of all of us to watch over the spiritual interests of all around us; but we ought never to forget, that the first, the most important of all concerns, is to stand on our own watch-tower, ever looking unto Jesus.

In the interesting publications of the Religious Tract Society, various classes have been affectionately and successfully addressed; but hitherto no distinct appeal has been made to the friends of religion on behalf of those, on whose protection we in some measure confide during the silent hours of night. It would be easy to prove, that WATCH-

MEN have strong claims on christian solicitude. Their peculiar duties often make serious encroachments on their health, especially during the winter months; and they are therefore the frequent subjects of indisposition. Their nights are long, tedious, and lonesome; they have few enjoyments; the cheerful hours of the day, in which the gay and busy world is in full motion, are partly consumed in necessary repose; and they are exposed to temptations from that portion of society, who love darkness rather than light; while the small remuneration which they receive is inadequate to their support, without other employment; and therefore a portion of the day is by many spent in labour. And on the return of the Sabbath, alas, how great a proportion are there, who, wearied to excess from watching by night and labour by day, voluntarily deprive themselves of the ordinances of religion, and in whom we cannot therefore wonder if, in some instances, an utter absence of principle has been too apparent. Does not sound policy therefore dictate, that these subjects of Home Missionary exertions should be speedily taken into consideration, and that their attention should be directed to eternal realities? Will not public security be thereby increased, as well as private happiness promoted?

Many useful hints, sufficient for the purpose of a tract, may be obtained, by considering the particular circumstances in which they are placed.

If the darkness and tediousness of the night precede the cheerful light of day, may it not point them to Him, who, if humbly and perseveringly sought, will turn their night into an endless day? If they have but few enjoyments, yet if he is the object of their love, whilst they hold communion with him under the canopy of the starry heavens, will not their faith be strengthened by the consideration, that the voice which "rolls the stars along, speaks all the promises?" and will not the revolution of the seasons, the changes of which they perhaps feel more than any other class of society, attest his fidelity, who is equally faithful to every word on which he causes them to hope, as he is to his pledge that day and night shall not cease? As the departure of the sun is always followed by the darkness of the night; so will not the turning from the invitations of mercy be followed by an endless night? As they long for the morning, to be relieved from the fatigue inseparable from duty; so to them that love the Saviour will he not appear with healing in his beams? and do not they also long for the hour when he shall come to be glorified in his saints? Cannot we remind them, that though in the darkness of night other eyes, other ears, are closed, yet there is One who never slumbers nor sleeps, but is ever listening to their supplications, ever watching to supply their wants? Do they note the progress of time, and remind others continually of its flight; and shall they forget it as it respects themselves, especially the aged amongst them, whose twelve hours of the day for seeking their own salvation have nearly expired? The morning of the resurrection is approaching, and may overtake them before they are prepared for its arrival. Are they sometimes called when no real danger is at hand? It is not so with their eternal interests:

they are always in danger from neglect; for the roaring lion is ever going about seeking whom he may devour. Is the securing of an enemy to the peace and well being of society sometimes attended with considerable risk of personal safety? so in attempting to conquer the enemy of souls, they may sometimes be wounded; yet they shall ultimately succeed, and he shall flee before them. Have they been the means of bringing many to judgment? The day is coming when, if they die unpardoned, conscience will be a swift witness against them at the bar of God. Have they sometimes been rewarded for their fidelity, courage, and success? So if found watching when the Redeemer comes, they shall also receive a reward; with this difference, that it will be as inexpressible as it is undeserved: for "to them that look for him, will he appear the second time without sin unto salvation." Can nothing but divine power change night into day? So it is He only that caused the light originally to shine out of darkness, who can shine into their hearts. Though the night may be tedious, yet will not the morning surely come? So will the morning surely arrive when the Judge of quick and dead shall call an assembled universe to his tribunal. Is the darkness of the night sometimes very great? The darkest night is light, compared with the gloomy abode of tormented spirits, in which all who neglect and despise the great salvation of the gospel must for ever dwell. On the contrary, of them who are believers in the Lord Jesus Christ, the darkest nights, the heaviest trials, shall shortly end; and when he shall appear, they shall be blessed in Him for ever. WATCHFUL.

A WORD IN SEASON.

A PROFANE coachman, pointing to one of the horses he was driving, said, to a pious traveller: "That horse, Sir, knows when I swear at him." "Yes," replied the traveller, "and so does *one above*." The coachman seemed to feel the reproof, and became immediately silent.

Obituary.

MRS. RUTH MEAD,

AGED 27.

DIED January 25, 1821, at Curry Mallet, Somerset, Mrs. Ruth Mead, sister of Mrs. Humphry of Isle Abbot's. See Bap. Mag. April 1819.

When about fifteen she was in great distress for many weeks about her eternal state, being convinced of sin, and fearing that she should perish for ever. But she earnestly prayed to God for pardon, through the merits of the Saviour, and she hoped that he graciously heard her, and shone upon her with the light of his countenance, and gave her peace.

Soon after this an all-wise Providence removed her to Bath, where she attended the ministry of the Rev. Mr. Porter, from which she derived much profit.

In 1813 she married Mr. Thomas Mead of Curry Mallet. The re-

mainder of her life she spent at that village, and attended upon the ministry of the Rev. William Humphry, at Isle Abbot's, two miles distant.

In January last she was confined with her fourth child, and soon became sensible of her approaching death. Notwithstanding her constant attendance at the house of God, and the excellence of her character, she was greatly terrified at the approach of the last enemy, crying out, "I am afraid I am not right: I have neglected the means of grace: I have often thought I would be a member of the church, but I have neglected it, and now it is too late: What an enemy has this deceitful world been to me! Pray for me. How dreadful would it be to meet the Redeemer as an enemy! Lord, have mercy upon me a poor sinner, and remember me in thy kingdom." About half an hour before her death, she exclaimed on her knees, "I will die praying,

'Jesus, lover of my soul,
Let me to thy bosom fly.'

I see the light: let me be gone." She has left an affectionate husband and tender father, and three children, to lament their loss. She was interred in the Baptist burial-ground at Isle Abbot's, February 2, and Mr. Humphry preached her funeral sermon on the following Sabbath, from John ix. 4, to a large and deeply affected congregation.

CHARLES BARRACLOUGH.

The subject of this memoir was the grandson of the venerable W. Crabtree, who was the first pastor of the Baptist Church at Bradford in Yorkshire, and who nearly half a century was an ornament to the denomination to which he was united. Charles was born October 10, 1801. Of his childhood nothing is necessary to be observed, except, that as he grew in years, his behaviour was modest, and his youthful habits marked with becoming sobriety. When he was in his fifteenth year, he was removed from his father's house to learn the business of a relative at Wetherby. It was soon after this removal that he became seriously concerned for the welfare of his soul. A short account written by himself at this time will best unfold the state of his mind under conviction of his being a sinner in the sight of God. "I was born of religious parents the 10th of October, 1801, and brought up in the fear of the Lord; but being naturally of a light turn of mind, the advice of a dear mother, now laid in the silent grave, and the impressions which her advice made, were soon erased from my mind, by the company of my early associates. Thus I went on in sin till about fourteen years of age, but not without repeated convictions, that if I died in this awful condition, I should inevitably perish and be lost for ever. When removed to Wetherby, as I had departed from under the eye of my parents, I thought I should now be enabled to do as I pleased, and have my fill of sin. And then indeed was I always ready for sin, though I committed it not openly, but endeavoured to hide my folly from those under whose care I was placed. Thus was it with me for four years after I was bound an apprentice; when the Lord, who had long watched over me, looked on me in this awful state, and saw fit to visit me with strong convictions of my depravity. When I reflect on this important period, I am ready to burst into tears, and cry out, 'Bless the Lord, O my soul!' To relate every circumstance connected with my then distress, is now out of my power. I used to walk on the shop floor as one on the very borders of eternity, thinking at times that every step which I took, I should be plunged into everlasting misery. To remember these days is not pleasant, but I would set forth the glory of God in the conversion of one who was truly a lost sinner."

From his letters to his sisters the following extracts may be read with interest.—"O the horror of my mind! I can do nothing. O what must I, what shall I do to inherit eternal life? I am beset with sin before and behind: whatever I do,

I see sin is committed by me, O that I had an interest in Jesus Christ! O that the Lord would in mercy look down upon me, and deliver me from mine iniquity! I never can be happy in this world again without a realizing interest in Jesus Christ; and I am awfully and deeply sensible, that if I die in my present condition I am eternally undone. I feel my sins and corruptions so rise, that I fear I shall fall into sin again; O pray for me that the Lord would hold back my hand from evil.—On Friday, November 12, I was in a deplorable condition, weeping and striving against one particular sinful habit. The blood of Jesus only can cleanse me from all sin. My sinful thoughts harass me: Satan seems ready to gain an ascendancy over me, and my heart is ready to give way to his suggestions. I am willing to lie down in the dust and cry out, 'Unclean, unclean.' If the Lord have begun a good work in me, O that he may indeed carry it on, and deliver me from all sin." Afterwards his mind obtained relief by believing in the gospel of our Lord Jesus. He thus expresses himself.—"I trust that I can now say Christ is mine, but I have had hard strugglings with sin and corruption. I hope, dear sister, that we are both travelling to a better world than this, and to see a better friend than any upon the earth, the once crucified Redeemer. I find it my duty to pray to the Lord in all my ways for direction. What a boundless ocean is the love of Jesus! What are worldly riches and pleasures compared with the enjoyment of this love?

'When I survey the wondrous cross
On which the Prince of glory died,
My richest gain I count but loss,
And pour contempt on all my pride.

Were the whole realm of nature mine,
That were a present far too small;
Love so amazing, so divine,
Demands my soul, my life, my all.'

I feel, through the Lord's blessing, more resigned and comfortable in my mind than I have been for a long time, and shall conclude this letter by ascribing all power, praise, and glory, to the Lamb who hath redeemed us by his blood." C. B.

On October 20, 1820, our young friend related his experience in divine things before the Baptist Church at Shipley, near Bradford, and was baptized the same day. At this time his health was very precarious, and he appeared consumptive: in a few weeks the disorder grew upon him so rapidly as to cut off all hopes of his life. He observes in a letter to his sister—"I long to be more in your company—but we shall meet in a better world, I have not the least doubt. In that world all are holy, even as the Lord is holy. I find the promises of the Lord are great and precious. 'I know whom I have believed;' and I know he is able to keep that which I have committed unto him. I trust I have a Friend in heaven who sticketh closer than any earthly friend or brother can do. The value of religion appears immensely great in prospect of death, and I feel sometimes great comfort in reflecting on what the Lord is, and on what he has done for me. He turned me from the error of my ways; he snatched me as a brand from the burning. I hope that in this affliction I have been taught so to number my days as to apply my heart unto wisdom."

Through this affliction God was pleased to deal gently with this young disciple. He had much bodily pain, but his mind was stayed upon Christ. He had a good hope of eternal life, and was enabled to believe steadfastly to the end that all was right for eternity.

On March 31, 1821, his spirit was dismissed from the body, and we have no doubt was welcomed to the regions of everlasting peace. On Lord's day afternoon, April 15, 1821, his pastor, Mr. Mann, preached his Funeral Sermon to a large congregation, from Isaiah xli. 10, a portion of holy writ which had greatly encouraged his mind in his affliction. How interesting the declaration of God in another part of the same inspired volume;—"I love them who love me, and they who seek me early shall find me!"

Shipley. I. M.

Review.

A Defence of the Baptists, or the Baptism of Believers by Immersion the only Baptism of the Christian Dispensation: by George Gibbs, Minister of the Baptist Church, St. Clement's, Norwich.

WHERE the principles and conduct of those who think they believe and practise in obedience to the divine word are publicly impugned, it is neither manly nor benevolent, in every instance, to endure this in silence. We do not doubt that God will soon approve the obedient, and ultimately cause his truth to triumph; but we must not on this account always deem it unnecessary to defend ourselves, and to use the best means in our power to refute error: and in the case before us, we think Mr. Gibbs had a clear view of his duty when he determined on giving to the public the present volume. We are informed that it contains the substance of four sermons, which were delivered on occasions when the ordinance of baptism was administered; and that they have been enlarged in consequence of arguments recently advanced by certain advocates of infant sprinkling in the city in which he resides. In an affectionate dedication, addressed to the church and congregation among whom he exercises his ministry, the author assures us, that it was no part of his aim in this work to excite a contentious spirit about what some have denominated the shibboleth of a party; nor to weaken any bond of charity that unites the church of Christ; but to support a divine ordinance, and to vindicate the practice of the Baptists from some opprobrious charges which have been *lately* brought against it. He has very properly, therefore, styled his book a *Defence of the Baptists;* and it is with no mean degree of satisfaction that we reflect on the generally defensive character of those literary wars respecting baptism, in which this denomination of Christians has been compelled, at different periods, to engage.

It will not be denied that the statute by which Christians are to regulate their practice, down to the end of time, is recorded in the 28th chapter, and in the 18th, 19th, and 20th verses of St. Matthew's gospel: and to this divine law, the present writer has paid the earliest attention. "The phrase μαθητεύσατε πάντα τὰ ἔθνη, used by Matthew," he observes, "might have been rendered, make disciples among all nations. In doing which, three things were enjoined upon the apostles; *first*, they were to preach the gospel with a view to the conversion of sinners unto God; *secondly*, they were to introduce the converted into the church by baptism; *thirdly*, they were to instruct these baptized persons in all the duties of the christian profession." This just explanation of the import of the passage is shown to have been given by Doddridge, Whitby, Grotius, Poole's Continuators, Bishop Burnet, Venema, and Baxter; and the early christian fathers, and the most learned expositors of modern times have agreed in this sense of the words—The command is, "teach and baptize," not "baptize and teach."

Our author next lays down the principles on which the investigation he had proposed was to proceed. The *first* is, "that the word of God is the only rule of faith and practice in matters of religion;" the *second* is, "that what is not there commanded, is not binding upon the consciences of men." If all Christians, as they wish to honour the laws of God, would study the subject of baptism, in undeviating regard to these sound principles, we cannot believe there would be any material difference of opinion on the subject among them; but when these are deserted, and appeals are

made to human authorities, analogies, and conjectures, it can surprise no one that on the subject of baptism the christian world is divided. Mr. Gibbs proposes, in this defence of the Baptists, to inquire into the *nature*, *mode*, *subjects*, and *design* of baptism, as they appear in the New Testament.

Respecting its *nature*, he shows that it is an ordinance of divine appointment. Here he proves that the Jewish washings had no point of agreement with christian baptism, except in the mere circumstance of the use of water, and, therefore, the evangelical rite had no existence before Christ the Lord appeared. The assertion that the christian ordinance was borrowed from Jewish proselyte baptism, is also examined, and this Hebrew ceremony is shown to have had no existence until after the destruction of Jerusalem. Drs. Owen, Jennings, and Benson, are quoted on this point; to whom might have been added, Bishop Patrick, Dr. Doddridge, and others. Beside, if it could be proved that proselyte baptism was practised before the Lord appeared, it would avail nothing, as it is not any where in scripture commanded of God, nor said to have been attended to by his servants; and, therefore, could only have been a human custom, to make which the source of a divine law, is about as rational as to aver that some small fountain is the origin of the ocean. Christian baptism is then proved to be an ordinance appointed of God, by references to the New Testament.

Still representing the nature of the evangelical rite, our author shows that baptism is a positive duty, binding upon all who profess faith in Jesus Christ. Here it is observed, that obedience to a positive rite must be exact. "Had an Israelite presumed to deviate from the rules given respecting the passover—had he chosen to sprinkle the blood upon the floor rather than upon the door-posts—to boil the lamb instead of roasting it—to eat it with sweet instead of bitter herbs—he would not have kept the Lord's passover, but a rite of his own." And if baptism be immersion, and if believers be the only subjects of it, then, to sprinkle unconscious babes is to perform only a human ceremony. As some have defended infant sprinkling by saying that what is not prohibited, is lawful, a sentiment so baneful in its consequences is justly condemned; and it is proved from the divine word that we are commanded to baptize those who repent of sin and believe the gospel: and from the honest confessions of Bishop Burnet, Wall, Fuller, and Palmer, all Pædobaptists, to whom many others might have been added, it is shown that there is neither precept, rule, nor example in the New Testament for infant baptism. The representation of the nature of the christian ordinance advances by showing that it is a rite of initiation. This is grounded on Acts ii. 41, 42: where it is manifest that the baptized were received into communion with the church. In this part of the work before us, the errors of Pædobaptists respecting the efficacy of the initiatory rite are noticed. To it the Papists are shown to attribute the remission of sins, and the opening of the gate of heaven. And Pædobaptist dissenters say, that *baptism puts the child into the gospel covenant;* the absurdity of which is justly exposed. The inconsistency of all who baptize infants, and refuse them communion at the Lord's table, is here manifested. Mr. Gibbs contends, that a reference to the earliest ages of the christian church will show that baptism and the Lord's-supper were always received by the same persons: "and that in after times, when infant baptism crept into the church, the great patrons of that unscriptural rite, Cyprian, Jerom, Austin, and Pope Innocent, were strenuous for infant communion." Indeed, the reasons that will prove infants to be unfit for communion, will refute their alleged right to baptism.

The perpetuity of the evangelical rite as an ordinance in the christian church, it is of importance to establish, and this is attempted in the volume before us, and satisfactorily accomplished. In doing this, our author takes occasion to notice and refute the opinion that the baptism

In the commission which Jesus gave to his apostles, refers to what is called the baptism of the Holy Ghost.

The mode, as it is here styled, of administering the ordinance of baptism is next determined. That baptism is immersion, is asserted from the meaning of the word so generally used in the New Testament, and to prove that βαπτίζω signifies to immerse, reference is made to the works of classical Greek writers, and such philologists as Stephanus, Scapula, Suicerus, Hederic, Parkhurst, Schleusner, and Grotius; after which it is amply shown that the Greek version of the Old Testament uses it in the same sense as that in which the Greek classics employ it. As it is contended that βαπτίζω signifies to sprinkle as well as to immerse, several examples are given of the absurdity of this opinion in the translation of some passages according to it. The words of Paul, in the 6th chapter of Romans, and the 3rd and the 4th verses, "Know ye not, that so many of us as were *sprinkled* into Jesus Christ, were *sprinkled* into his death? Therefore we are buried with him by *sprinkling* into death," &c. is one of them. There are several more of a similar kind; but one seems quite sufficient for the purpose intended. The two places where this verb is translated to wash, and which the zealous opponents of immersion, as exclusively proper, often use in their cause, are proved to have no power to serve it; and in perfect accordance with this opinion are the explanations of Drs. Lightfoot, Campbell, Hammond, and Grotius,—Pædobaptist critics of the highest celebrity.

The opinion that immersion was commanded by our Lord, when he appointed this rite, and practised by his disciples when they observed it, is proved by reference to the places where it was administered.

For the same purpose reference is made to the constant practice of the Greek church; and last of all, the testimony of learned Pædobaptists is noticed; and quotations are given from the writings of Dr. Wall, Dr. Whitby, Dr. Cave, Venema, Bishop Taylor, Curcellœus, Martene, Witsius, Campbell, &c. &c.; all of which prove that, in the opinion of these illustrious men, the first Christians always immersed in administering baptism.

In determining the proper subjects of this ordinance, enough is said, as it seems to us, to convince any one that believers of the gospel are exclusively such; and the use of sponsors is treated with a just severity, at which no one acquainted with the gospel of Christ, or the actual effects of this baneful usage, will marvel.

Before Mr. Gibbs inquires into the design and signification of christian ordinance, he examines the consequences which flow from Pædobaptism, the period when the practice first appeared, and the principles on which at different times it has been defended. The consequences here shown to have resulted naturally from the practice of baptizing babes, are deplorable indeed. When our author asks for the period at which infant baptism came into practice, he observes that the inspired volume contains neither precept nor example by which it is enjoined or recommended. Luther is referred to, as declaring that the scriptures afford no proof that it was instituted by Christ; or begun by the first Christians after the apostles. Curcellœus, another Pædobaptist, asserts, that in the first two centuries after Christ it was altogether unknown; but in the third and fourth centuries it was allowed by some few; and in the fifth and following ages it was generally received. Other testimonies are given in the work before us; after which it is observed that the only fathers of the first century whose writings are extant, are Barnabas, Clemens Romanus, Hermas, Ignatius, and Polycarp; and that from them nothing can be gathered in support of Pædobaptism. Justin Martyr, who lived in the second century, the first author quoted in defence of this theory, is proved to have supported the practice of the baptism of believers by immersion. Irenæus, who wrote about thirty years after Justin, is proved not to have men-

tioned the baptism of infants. It is shown that Tertullian, who flourished at the commencement of the third century, was the first writer who mentioned it; but in so vague and undecided a manner as to prove that in his day the practice was novel, and not popular nor general. The boasted testimony of Origen, who lived about 230, so much depended on by his opponents, this writer shows to be unavailing, and that Cyprian, who lived in the middle of the third century, admitted the infants then baptized to the Lord's table; so that if his testimony be of any value respecting their right to the one ordinance, it is equally so as to their right to the other. And, as the Pædobaptists have so confidently appealed to apostolic tradition in support of their theory, these traditions, so improperly named, are traced up to their corrupt fountain, and the evil consequences of regarding such authorities are represented, in a long enumeration of practical absurdities that they sanctioned: among which we find infant baptism and communion. The attempt to trace Pædobaptism to its source, is concluded by showing that it arose out of a belief that the reception of this ceremony was essential to salvation: after which the course of its modern advocates, who defend it by arguments deduced from the Abrahamic covenant, is noticed, and proved to be erroneous.

The elaborate work before us concludes with an inquiry into the design and signification of the ordinance of baptism; and it is shown to be a solemn act of divine worship, in which the persons baptized profess their faith in the doctrine of the Trinity; that it is an outward sign of the work of the Holy Spirit in regeneration; that it is designed to illustrate the purifying nature of the blood of Christ; that it is a lively emblem of the death, burial, and resurrection of Christ; that it is intended to illustrate the believer's spiritual conformity to the death and resurrection of Jesus Christ; and that it prefigures the death of the believer's body, and his resurrection to eternal life. It is now necessary to finish our account of the volume before us, and as it was written in defence of the denomination to which we belong, we have deemed it our duty rather to give an analysis of its contents, than to communicate our own opinion of its merits: and, if it be proper to advance in any degree beyond this, we would strongly recommend those who desire to know the divine will in relation to baptism, to read the present work with much care, with deep meditation, and with fervent prayer. And if we here abstain from eulogizing this noble defence of our denomination, it may be permitted us to add one short passage as a specimen of the style.

"We estimate as highly, and believe as firmly, as any of our opponents, the truths of the Old Testament scriptures; but we deny their sufficiency to direct us in the administration of gospel ordinances. Christ is the sole legislator of his church, and he has given his word, 'whereunto we do well to take heed, as unto a light that shineth in a dark place.' The Church of Rome borrows her mitred priests and smoking incense from the splendid ceremonies of the Mosaic economy: the Church of England, her vestments, her altar, and her tythes, from the same source: and Pædobaptist Dissenters profess to derive their reasons for sprinkling infants from a rite of the same abrogated system: but neither of them recognize the principle, to its full extent, that the New Testament scriptures contain within themselves every thing that is essential to our faith and practice."

Sermons adapted for Parochial and Domestic Use, by the late Rev. J. P. Hewlett, A. M. Chaplain of Magdalene and New Colleges, and Curate of St. Aldate's, Oxford. Simpkin and Marshall.

FEW persons, we believe, will peruse this volume without cordially sympathizing with the congregation which has recently lost by death, and in the prime of his days, a pastor so excellent as these discourses prove the late Mr. Hewlett to have been; and with the interesting family which has, by the same event, been deprived of its chief protector and friend.

We give full credit to the declaration prefixed to these discourses, that they were written solely for the pulpit, "without the remotest idea of their ever being offered to the public in the present form." Such a statement might form a just apology for a far greater number of familiar expressions than they are found to contain; if indeed, considering their design, such expressions could need any apology at all. We regard them as calculated to add greatly to the utility of these valuable sermons, which, if they had been studiously prepared for the press, would probably have lost much of that natural freedom of manner which they now retain. In their present form they are in general correct, whilst they display the genuine flow of a pastor's heart, unchecked by a single thought of an approving or disapproving eye, save that of infinite mercy. The man of God imparts to his beloved charge not only the gospel of Christ, but his own soul also, because they were dear unto him.

It must be a high gratification to benevolent persons, that by purchasing this volume, they will alleviate the afflictions of the widow and the fatherless; but independently of this consideration, the intrinsic value of the sermons must procure for them an extensive circulation.

For domestic worship and village instructions they are well calculated; and for these purposes they will form a highly acceptable addition to the volumes of Burder, Jay, and Beddome.

These Discourses involve no controversy; but a vein of sentiment decidedly evangelical imparts vitality to them all. The style is perspicuous and manly, and often through the fervour of the author's piety rises, as it were, without design, to a natural and impressive eloquence.

The sermons are twenty-nine in number; the subjects,

Consideration and Prayer, 2 Tim. ii. 17.
The Importance of the Ministerial Office, Ezek. xxxiii. 7—9.
The Minister'sCommission, Mark xvi. 15.
Christ the Object of supreme Regard, Heb. xii. 2.
Predictions of momentous Events, Matt. xxiv. 25.
The Saviour's Legacy, John xiv. 27.
Christ crucified, 1 Cor. ii. 2.
The Rainbow, Gen. ix. 13.
The Purport of the Messiah's Embassy, Luke xix. 10.
The Nature and Advantages of Acquaintance with God, Job xxii. 21.
The important Inquiry, John ix. 35.
Genuine and delusive Hope contrasted, Psalm cxix. 116.
The consistent Christian, Matt. v. 16.
A Refuge in Trouble, Psalm l. 15. (Two Sermons.)
The Christian Pilgrimage, Numb. x. 29. (Two Sermons.)
On the Improvement of Time, Ephes. v. 16.
A Call to early Piety, Eccles. xii. 1.
The Sleeper in Harvest, Prov. x. 5.
The Consolations of a faithful Minister, Coloss. iv. 11.
The Christian's Song in Exile, Psalm cxxxvii. 4.
Consolation under Spiritual Darkness, Isaiah l. 10.
The happy Effects of the Gospel, Acts viii. 8.
The grateful Retrospect, Gen. xlviii. 15, 16.
Pious Youth commended to the Blessing of God, Acts xx. 32.
The Servant of God, Acts xxvii. 23.
The returning Saviour welcomed by his people, Rev. xxii. 20.
The Pastor's valedictory Address, Rev. xxii. 21.

It seems immaterial from which of the discourses we select a specimen of the author's manner. The eighth sermon, entitled the Rainbow, has the following passage, page 114.

"'The thicker the cloud, the brighter the bow.' Thus, as threatening afflictions abound, encouraging consolations much more abound: it is when the world proves unsatisfying, and trials most severe, friends most unfaithful and unkind, and enemies most cruel and powerful, that we most feel the value of Christian supports and principles. It is in the darkest, heaviest, most threatening storm, which seems as if it would dash our little bark in pieces, that we most truly and sweetly feel and know the value of that hope, which, if Christians, we have 'as an anchor of the soul both sure and stedfast, and which entereth into that within the veil.' When disappointment and distress, sickness and sorrow, assail us from every quarter, O, then to enjoy the delightful so-

lace—nevertheless my God has 'made with me an everlasting covenant, ordered in all things and sure: this is all my salvation and all my desire.' When we feel heart and flesh failing, and every earthly prop giving way, then to be enabled to add, 'but God is the strength of my heart, and my portion for ever,'—oh! it is heaven's brightest smile reflected on the darkest cloud of human sorrow; and amidst all the ruffling scenes of time, it diffuses in our bosoms a calm serene, a peace which earth can neither give nor take away."

The exordium of sermon 6th (the Saviour's Legacy,) possesses considerable beauty.

"The whole history of our Lord Jesus Christ is one continued manifestation of love and grace. Love and mercy, truth and grace, mark his benign career from Bethlehem to Calvary; but their mildest, and yet most majestic radiance, beams in his parting moments, as the setting orb of day gilds with most refulgent and glorious, yet with more attempered rays, the horizon beneath which it is just about to descend, and seems as it were to beam a farewell of benevolent composure, and a promise of a glorious reappearance. The dear Redeemer, the Sun of Glory, the Prince of Peace, thus benignly and gloriously closed his mortal course. 'Having loved his own, which were in the world, he loved them unto the end,' and devoted the last parting moments of personal intercourse to establishing, encouraging, and supporting their minds against the terrors of that dark and doleful night, whose shadows were just thickening upon them, by assurances of gracious support, and promises of the return of light and glory. How wondrous, how matchless, were the words of grace and tenderness he spake to soothe the minds of his sorrowing disciples!

"Surely if those who delight to spend hours and days, (perhaps even Sabbath-days,) in reading fictitious tales of love and tenderness, pity and woe, can leave unnoticed, or read unmoved and uninterested, these truly pathetic, simple, and sublime expressions of parting affection, constancy, and solicitude; they prove that, under all their affectations of extreme sensibility and refined taste, are concealed senseless apathy and real perverseness. Oh may we ever find our taste gratified, and our admiration excited, by the sacred records of his words and deeds, who spake as never man spake; and, above all, may we be partakers of the salvation he purchased, promised, and dispenses!"

We shall add only one more extract; it is from sermon 16th, (the Christian Pilgrimage,) page 225.

"Perplexing, and intricate too, and thick beset with dangers, is the path appointed for the Christian through this world's wide wilderness. At first his sins appear like a mighty ocean, opposing his course heavenward, insurmountable and impassable; but when he is enabled to cast the eye of faith on 'the Lamb of God which taketh away the sins of the world;' a way is made through the mighty flood, and he passes over singing, 'O Lord, I will praise thee; for though thou wast angry with me, thine anger is turned away, and thou comfortest me.' Through all the desert, the word of God is a light to his feet, and a lamp unto his path; he is fed with 'the bread of life, which came down from heaven; and with the water of life, drinking which, he thirsts no more for earth and sin;' he is dressed in the spotless robe of Christ's righteousness, a garment that shall never wax old, nor wear out, but shall shelter and adorn him all the days of his pilgrimage, and shine bright and accepted in the presence of God above. The Spirit of God directs, and supports, and upholds him, through faith unto salvation; the Captain of Salvation overcomes the enemies that would oppose his progress, and overrules for good the events that discourage and distress. When death, the mighty flowing Jordan, presents itself to his affrighted view with mildest majesty, Jesus, the great Author and Finisher of his faith, appears to silence his fears, to support his steps, to bid the waves retire and bear his chosen through in safety, if not in visible triumph, to that heavenly Canaan, where are no enemies to overcome; but which he, our spiritual Joshua, has long since entered, and taken possession of in our names, and as our forerunner; and where he waits to welcome travellers home, and appoint to his overcoming saints, seats on his throne of glory, like to his, which, having overcome, he has obtained on his Father's throne."

We could easily add many extracts of equal merit; but it is unnecessary, as many of our readers will, we hope, procure the volume for themselves.

The Doctrine of eternal Reprobation disproved, and Sovereign distinguishing Grace defended. An Essay. By Philanthropos. Sewed. 72 pages. 1s.

THIS pamphlet is said to be writ-

ten by a respectable minister of our own denomination, and it is edited by another equally respectable. The author admits,

"That *election* is a doctrine revealed in the Bible. It is indeed (says he) clearly and abundantly revealed. It is supposed, implied, or expressed, in almost every page of holy writ, and must not be given up or denied, whatever frightful consequences its opponents may be pleased to charge upon it." P. 37.

He further admits—

"That if some persons are elected or chosen, *others* are not *elected;* in other words, they are *left.*" P. 41.

And lastly—

"That there was no *assignable cause* in the *objects* themselves, why some should be chosen or elected, and the others left. If the divine will was moved by something in the creature, and Jehovah's choice influenced by it, in electing some and passing by the rest, then his election was not absolutely sovereign and free." P. 42.

But though the author thus admits non-election, or preterition, he does not approve of the term "reprobation," justly remarking what none deny, that the word *reprobate* in the Bible is not synonymous with non-elect, but means persons "lost to all goodness and virtue, and abandoned to sin;" and he therefore agrees with Dr. Gill in disapproving of the use of that term to denote non-election.

If the object of this Essay be inquired into, the Author thus states it.—

"I am aware, however, that the reader, notwithstanding the arguments adduced to disprove the doctrine of eternal and unconditional reprobation, may still remain unsatisfied, and be ready to say, 'Though the word is removed, and the name demolished, that is but of small moment while the thing itself, or the doctrine, remains. By whatever name we may please to call them, if some persons are chosen, others must be left who are not included in the act of election. These were not given to Christ to be redeemed and saved by him, whether we call them reprobates, or the non-elect.' This objection consequently leads us to the third division of the subject, and is what I propose now to consider." P. 36.

This objection in our opinion is unanswered. The *word* indeed is removed, but the *thing* itself remains namely, non-election, or preterition. All that the Author attempts to prove is, that this procedure of the Divine Being is not *injurious* to any of the sons of men; that it is not the *cause* of their sin or misery; and that it is not the *ground* of their future punishment. These undoubtedly are most important truths, and must never be given up. But election cannot exist without non-election: by merely changing the term, therefore, while the thing is retained, we see not what valuable purpose is effected, except showing that the term "reprobation" is a misnomer.

Since our Author *admits* non-election, we can see no just reason for his bringing forward the repeatedly answered objections of the Pelagians and Arminians against it; especially as they are pointed not merely against *non-election*, but against *election* itself, for which he *pleads*. In reality they are levelled not merely against Calvinism, as they are intended solely to be, but against indisputable facts; indeed, against every system which admits the existence of an omniscient, or even of an omnipotent Being, if his goodness be also admitted. They equally affect Arminianism, Pelagianism, Socinianism, Deism, and, in a word, every system except Atheism. As this remark applies to every one of the objections, we will not select, but take as an example the first that is adduced.

The Objector is made to ask,

"Where are the justice and equity of God if he ordains . . . .
[it should have been said, *if he decrees to permit or to leave*, for that is the Calvinistic doctrine]
millions of the human race to sin and rebellion against himself in this world, that he may condemn them, and consign them to inevitable
[it should have been said, *certain*]
and inexpressible misery in the world to come?"

May not the same objection be raised against men's being *brought into existence*, who, it was foreseen, would be consigned to certain misery? Or, if the divine prescience be denied, may it not be raised against their being *continued in existence* after they have sinned, and against their being permitted not only to persevere in a course of sin, but to

wax worse and worse, thereby aggravating their guilt and increasing their future misery?—"Who (it might be asked, in the language of the Objector, *mutatis mutandis*)—who can reconcile this with the general expressions of God's universal love and good will to mankind? Can it be believed that God hates sin, if he continues men in being to practise that abominable thing which his righteous soul hateth? And if he does continue them in being who will die in a state of impenitence, is it not that they may aggravate their guilt, and increase their condemnation? God cannot in this case be viewed either as a loving Father, or an equitable Judge. This would represent him rather as a cruel and an unfeeling tyrant, than as a most merciful, compassionate, and kind Creator. Such an opinion is perfectly repugnant to all our ideas of the love, mercy, grace, and compassion of God."

We neither say nor think that there is the least force in these objections. We know that there is not. All we mean to say is, that it is in the power of the Calvinists to turn against the Arminians their own weapons. Of this the Universalists are so well aware, that, to avoid this difficulty, they deny the eternity of future punishments. But this does not avail them: nothing can do this short of the denial of future punishments altogether, the next step after which would be to go over to Atheism.

If any one ask, Is there then unrighteousness with God? we answer in the words of Dr. Gill, "There is nothing but goodness in God, and nothing but goodness comes from him. There is no iniquity in him; nothing evil in his nature, no unrighteousness in any of his ways and works. He is *light* itself; all purity, holiness, truth, and goodness; *and in him is no darkness at all*, of sin, error, and ignorance, 1 John i. 5. nor does any thing that is evil come from him. He is not the author of sin, nor does he impel, nor persuade to it, nor tempt with it, but strongly forbids it under pain of his displeasure. Indeed his decree is concerned about it, for it could not be, he not willing it by his *permissive* will; but then, though he *suffers* it to be, he overrules it for good." Body of Div. Vol. 1. P. 164.

It becomes us to treat this subject, not as though there were no difficulty or mysteriousness in it, but with the most profound humility and reverence, and to say with Archbishop Leighton, "Here it were easier to lead you into a deep, than to lead you forth again. I will rather stand on the shore, and silently admire it, than enter into it. This is certain, that the thoughts of God are all no less just in themselves than deep and unsoundable by us. His justice appears clear, in that man's destruction is always the fruit of his own sin: but to give *causes* of God's decrees without himself, is neither agreeable with the primitive nature of the being of God, nor with the doctrine of the scripture. This is sure, that God is not bound to give us further account of these things, and we are bound not to ask it. Let these two words (as St. Augustin says) answer all; *What art thou, O man?* Rom. ix. 20. And, *O the depth!* Rom. xi. 33."—Comment. 1 Pet. ii. 8.

"I remember," says Mr. Fuller, "when a boy of about ten years old, I was bathing with a number of other boys near a mill-dam, and the hat of one of my companions falling into the stream, I had the hardihood, without being able to swim, to attempt to recover it. I went so deep that the waters began to run into my mouth, and to heave my feet from the ground. At that instant the millers seeing my danger, set up a loud cry, 'Get back! get back! get back!' I did so, and that was all.—What the millers said to me, modesty, sobriety, and right reason, say to all such objectors as the above: 'Get back! get back! get back! You are beyond your depth! It is enough for you to know that God HATH created men and angels, and this notwithstanding he knew what would be the result; that he HATH NOT blotted them out of existence; and that he HATH NOT prevented the propagation of the human race in their fallen state. These being FACTS which cannot be disputed, you ought to take it for granted, whether you can under-

stand it or not, that they are consistent with righteousness: for the contrary is no other than REPLYING AGAINST GOD.'

"Whatever objections (continues this powerful Reasoner) may be alleged against an hypothesis, or the meaning of a text of scripture, on the ground of its inconsistency with the divine perfections, yet, in matters of acknowledged *fact*, they are inadmissible. If God HATH DONE thus and thus, it is not for us to object that it is inconsistent with his character; but to suspect our own understanding, and to conclude that, if we knew the whole, we should see it to be right.—Paul invariably takes it for granted that *whatever God doeth is right*: nor will he dispute with any man on a contrary principle, but cuts him short in this manner: 'Is there unrighteousness with God? God forbid!' It was enough for him that God had said to Moses, 'I will have mercy on whom I will have mercy!' This, as if he had said, is the FACT. 'He HATH mercy on whom he will have mercy, and whom he will he HARDENETH.' He knew what would be the heart-risings of the infidel—'Thou wilt say then unto me, Why doth he yet find fault; for who hath resisted his will?' But does he attempt to answer this objection? No; he repels it, as Job did: 'He that reproveth God, let him answer it'—'Nay but, O man, who art thou that REPLIEST AGAINST GOD? SHALL THE THING FORMED SAY TO HIM THAT FORMED IT, WHY HAST THOU MADE ME THUS?' Rom. ix. 14—20." *Essays*, p. 254.

It is well known that no one could more detest the idea of ascribing the *sinfulness of actions* to the Divine Being than the late excellent Dr. Williams, and yet he says, "That the divine purpose or plan comprehends all events, is a doctrine which I believe in the fullest sense, and sincerely rejoice in it. I believe there is no *act* whatever of a free agent, past, present, or to come, which is not comprehended in the divine purpose." Lett. to the Editor of the Theological Review.

With the Bible in our hands we cannot give up the foreordination of all events. "It is not denied, but that an extrinsic, coactive, and purely natural necessity is incoherent with liberty; yet we positively affirm, that an intrinsic, spontaneous necessity is most connatural to and preservative of human liberty. And that this has been the avowed hypothesis of christians and the learned in all ages of the church, namely, of Clement, Irenæus, Tertullian, Hilary, Epiphanius, Macarius, Basil, Eusebius, Chrysostome, Cyril, Augustine, Prosper, Fulgentius, Beda, Damascene, Anselm, Bernard, Hugo, Lombard, Aquinas, Scotus, Altisiodorensis, Parisiensis, Bonaventure, Henricus à Gandavo, and others, Jansenius, in his *Augustinus*, tom. iii. lib. vi. cap. 6. &c. has amply and invincibly demonstrated." Gale's *Court of the Gentiles*, part ii. book iii.

The motive of our Author is good—"to justify the ways of God to men." Let this be done; but let it not be done by concealing any part of revealed truth, by endeavouring to deprive it of its mysteriousness, by making improper concessions to its enemies, or by bringing forward their objections to it as unanswerable. Whilst we live under the constant impression that the ETERNAL MAJESTY is infinitely holy, just, and good, and that whatever he does is and must be right, let us equally remember that it is not in the power of such short-sighted and depraved creatures as we are to comprehend "his unsearchable judgments," and to explore his ways which are "past finding out."

LITERARY INTELLIGENCE.

Mr. Ivimey is preparing the third Vol. of his History of the ENGLISH BAPTISTS, intended to comprise the principal Events of the Denomination from 1700 to 1760. He will consider himself obliged to any of his brethren who will assist him with Communications respecting the Ordinations of their Pastors, the Erections of Meeting-houses, the Characters of distinguished Benefactors, &c. &c.

Shortly will be published, by subscription, a Second Book of Original Hymns, containing in number 543. 12mo. By T. Row.

Intelligence, &c.

ORDINATIONS, &c.

April 18, 1821, at ROSS, Herefordshire, the Rev. Benjamin Coombs (late student at Stepney Academy) was set apart to the pastoral office. Mr. Fry of Coleford commenced with reading and prayer. Mr. Page of Worcester stated the nature of a christian church, and asked the usual questions. Mr. Winterbotham of Shortwood commended the minister and people to God in solemn and fervent prayer. Mr. Waters of Pershore delivered an affectionate and impressive charge from 1 Tim. iv. 16. "Take heed unto thyself," &c. Mr. Drayton of Gloucester gave out suitable hymns. And Mr. Horlick (Independent) of Mitchel Dean concluded the morning service. In the evening, Mr. Williams of Ryeford prayed. Mr. Winterbotham addressed the church from 1 Cor. iv. 1. "Let a man so account of us," &c. And Mr. Penhall of Doward (Independent) concluded. The truly solemn and delightful services of the day were eminently favoured with the divine presence. May the devotional feelings then excited never be forgotten, nor suffered to diminish!

April 20, a Baptist Church of ten members was formed at BIDEFORD, North Devon. Mr. Pulsford of Torrington baptized two persons in the River Torridge, and at eleven preached from John i. 25. Mr. Mitchell of Barnstaple formed the church, and preached from Eph. v. 15;—and at six from Matt. xvi. 18, and Mr. Pulsford administered the Lord's Supper.—Twelve years ago there were not a dozen Baptists in North Devon; and now there are four churches. 1. BRAYFORD, [Q. Beaford?] nine miles south of Barnstaple; November 18, 1817. Engaged, Messrs. Sharp, *Bradnich*, Humphrey, *Collumpton*, and Glanville. 2. BARNSTAPLE, Rev. Mr. Mitchell; Nov. 19, 1817. Engaged, the abovementioned ministers. 3. TORRINGTON, Rev. Mr. Pulsford. 4. BIDEFORD, as above.

April 22, the Rev. J. Snelgar's Chapel at HAMPSTEAD having been shut up a few weeks for painting and repairs, was reopened on Lord's-day, the 22d of April; when Mr. Snelgar preached two sermons;—in the morning from Exodus xx. 24; and in the evening from Proverbs xxvii. 1; three valuable characters, belonging to the church and congregation, having been removed by death during the short period the place was under repair.

May 8, a new Meeting-house, situated in Parker's-row, in the City of GLOUCESTER, was opened for divine worship, and the use of the Baptist church, which has existed for a few years past in that town. The services were as follows.—Morning, quarter to eleven, reading and prayer by the Rev. Thomas Waters of Pershore. Sermon, Rev. W. Winterbotham of Horsley from Isaiah lxii. 6, 7. Closed by prayer, Rev. Mr. Franklin C. H. connexion. Afternoon, quarter to three, reading and prayer, Rev. J. Cousins, King's Stanley. Sermon, Rev. D. Trotman, Tewkesbury, Luke xxiv. 29. Closed by prayer, Rev. B. Coombs of Ross. Evening, six o'clock, reading and prayer, Rev. J. Fry of Coleford. Sermon, Rev. T. Waters of Pershore, Isaiah xl. 9. Closed by prayer, Rev. J. M. Byron, Wesleyan minister of the town. The morning and afternoon services were well attended; and in the evening, the house, 30 feet by 45 within the walls, and three galleries, was completely filled with respectable hearers. The day is spoken of by ministers then present, and by the inhabitants of the town, as one in which they felt peculiar pleasure and satisfaction, and which they indeed testified by a liberal contribution at the doors, in addition to a considerable sum previously subscribed in the city towards discharging the debt which has been incurred in the undertaking.

N.B. It is proper to observe, that this is the *first* Baptist church that was ever established in Gloucester, and the *only* meeting-house that has ever been erect-

ed for their use; facts (it is hoped) that will recommend the case to the public, and ensure success when application is made for aid in reducing the debt.

May 15, ten persons were publicly formed into a church at Prince's-road Chapel, LAMBETH, eight of whom were from the church of Christ under the pastoral care of the Rev. James Upton, Senior; and two from Portsea, under the pastoral care of the Rev. Isaac Tilly.

Mr. Robert Upton commenced the service by prayer; the Rev. Mr. Upton requested the friends who were to be united, to give an account of the place, after which the Rev. Mr. Pritchard gave a short address, and called upon the friends to give each other the right hand of fellowship. Rev. Mr. Upton engaged in prayer, and the Rev. Mr. Shenstone preached to the people. The service was solemn and interesting, and it is hoped great good will be done.

May 16, Mr. C. Larom, (late student at Bradford Academy,) was publicly set apart as the pastor of the Baptist Church in SHEFFIELD. At seven o'clock in the morning, a public prayer-meeting was held, to implore the divine blessing upon the solemn engagements of the day. At half-past ten, the ordination service was opened by reading the scriptures and prayer, by Mr. Boden (Independent); Mr. Stevens of Rochdale stated the nature of a gospel church, asked the usual questions, and received Mr. Larom's confession of faith; Mr. Hudson of Masbro' offered the ordination prayer; Dr. Steadman (Mr. Larom's tutor) delivered an impressive charge, from Eph. vi. 20; Mr. Jones of Chesterfield concluded the service with prayer. In the evening Mr. Mathen (Independent) read the scriptures, and prayed; and Mr. Morgan of Birmingham addressed the church from 3 John 8. The hymns were given out by Messrs. Richards and Dixon (Independents,) and Mr. Docker (Independent) concluded the interesting services of the day with prayer.

May 30, was opened the Baptist Meeting-house at CHIPPING SODBURY. Preached Messrs. Jay, Crisp, and Winterbotham. The old meeting-house was very small, damp, and uncomfortable. Pastors. 1. CHRISTOPHER LUDLOW, 1709. 2. EBENEZER LUDLOW, his son; grandfather to the present barrister. 3. BENJAMIN FRANCIS, who removed to Shortwood. 4. Mr. FERABEE, who laboured there for more than forty years.

June 15, Mr. Charles Thompson was ordained over the Particular Baptist Church of Christ at OLDHAM in Lancashire. Mr. Galland (Independent) of Greenacres commenced the services by reading the scriptures and prayer. Mr. Stephens of Rochdale, with his usual ability, described the nature and constitution of a Christian church, asked the usual questions, and received Mr. Thompson's confession of faith; Mr. Fisher of Liverpool (Mr. Thompson's pastor) offered the ordination prayer, and gave a very serious, affectionate, and solemn charge, from Rev. ii. 10. "Be thou faithful unto death;" Mr. Hargreaves of Ogden, from 1 Thess. v. 13, exhorted the church "to esteem their own chosen pastor very highly in love for his work's sake;" Mr. Dyer of Bacup announced the hymns, and concluded the services by prayer. The place was crowded, and the divine presence rendered the solemnities of the day interesting and profitable. May the great Head of the church bless the pastor and the people.—The Baptist cause at Oldham is in its infancy: though Mr. Hargreaves has preached in the town and neighbourhood occasionally for several years, yet it was not till 1815 that there was any prospect of an interest being raised. In the course of that year a few poor, praying people hired a room, and invited Mr. Hargreaves and others to preach for them as often as convenient. In 1816, a meeting-house, in the centre of the town, was purchased, and was opened on the 6th day of September the same year, when fourteen persons were baptized, and formed into a church; since which time they have been supplied by the neighbouring ministers, and the students from Bradford Academy. In May, 1820, Mr. Thompson came to supply them for a month, and has continued his labours among them ever since, with great acceptance.—The church now consists of thirty-five members, who wish to express their gratitude to those friends who so freely contributed to the liquidation of their debt, which is now reduced to something less than £200: this they hope will, in a little time, be wholly removed, by the assistance of friends and their own exertions.—The pastor and people desire the prayers of all who wish well to Zion. There are, it is supposed, twenty thousand souls within one

mile of their chapel, and most of them perishing for lack of knowledge.—"*O Lord, we beseech thee, send now prosperity, and make this little one at Oldham become a thousand. Amen.*"

July 4, the Rev. William Upton was set apart to the pastoral care of the Baptist Church at ST. ALBAN's. The Rev. J. Harris of Market-street commenced with reading the scriptures and prayer. The Rev. Mr. James of Hertford delivered the introductory discourse, on the nature of a gospel church, and asked the customary questions. Before Mr. Upton delivered his confession of faith, he gave a concise and impressive account of the Lord's dealings with his soul, in which he declared that though he was brought up under the sound of the gospel, the first deep and abiding impressions on his mind were produced, through the blessing of God, by means of the faithful and affectionate letters of a young man, a member of the church of which his father is pastor, and also a teacher in the Sunday-school. The young man was present, and about fifty fellow-members, to testify their christian love, and to unite in devoutly praying, "O Lord, we beseech thee, send now prosperity." Mr. James Upton, Junior, preached the preceding evening, from Psalm cxxii. 6, 7. Mr. Upton, Senior, preached in the evening, after the ordination, from Phil. i. 27, "Only let your conversation be as it becometh the gospel of Christ." The ordination prayer was offered by the Rev. Mr. Daniels of Luton. The Rev. Mr. Upton, Senior, of London, delivered the charge to his son, from Jeremiah i. 7, "But the Lord said unto me, Say not I am a child," &c. The church was addressed from Deut. i. 38, "Encourage him," by the Rev. Mr. Tomlin of Chesham, who also closed the solemn service with prayer.

July 13, H. Jones, late of Birmingham, was ordained pastor of the Baptist Church at TAMWORTH, Staffordshire. The Rev. James Jones of Monk's Kirby commenced the service by reading and prayer. The Rev. James Robertson of Stretton-under-Fosse delivered the introductory discourse, asked the usual questions, and received the confession of faith. The Rev. George Jones of Wolstone offered the ordination prayer; the Rev. Isaiah Birt of Birmingham gave the charge from Luke xiii. 42—48; the Rev. Robert Hall of Leicester preached to the people from Psalm cii. 16, "When the Lord shall build up Zion, he shall appear in his glory." The hymns were read by the Rev. Mr. Burdett of Sutton; and the service concluded with prayer by the Rev. Mr. Salt of Litchfield. The Rev. James Jones of Kirby preached in the evening.

July 19, the Rev. W. Johns, late student at Abergavenny, was ordained pastor over the Particular Baptist Church at CAERWENT near Chepstow. The Rev. Thomas Leonard of Magor commenced with reading and prayer; the Rev. D. Phillips of Caerleon delivered the introductory discourse, asked the usual questions, and received the confession of faith; the Rev. J. Lewis of Chepstow implored the divine blessing on the newly ordained pastor, which was accompanied with the laying on of hands; the Rev. Micah Thomas, Mr. J.'s Tutor, delivered an impressive charge from Acts xxvi. 18, "To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them that are sanctified by faith which is in me;" and the Rev. J. James of Pontrhydyrun preached to the church and congregation from Jude 3, "Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered to the saints." The hymns were given out by the Rev. Joshua Lewis of Chepstow.

In the evening Mr. Roberts of Abergavenny, and Mr. Jonathan Davies of Brecon, preached from 1 John v. 10. and Job xiv. 10.

July 25, the Baptist Meeting-house at FENNY STRATFORD, Bucks, which has lately been considerably enlarged, was re-opened, when three sermons were preached. That in the morning by the Rev. Mr. Hobson of Maulden, from Psalm xc. 16, 17, "Let thy work appear unto thy servants," &c.; that in the afternoon by the Rev. Mr. Simmons of Olney from Psalm cx. 4, "The Lord hath sworn, and will not repent; Thou art a priest for ever after the order of Melchisedek;" that in the evening by the Rev. Mr. Anderson of Dunstable, from Hebrews x. 25, "Not forsaking the assembling of ourselves together, as the manner of some is." The devotional services were conducted by Messrs. Wake, Gilbert, Whitbread, Edes, and Crudge, the minister of the place. The Divine presence was evidently enjoyed.

August 14, Mr. Ebenezer West, from the church in Fetter-lane, London, was ordained pastor of the Baptist Church at CHENIES, Bucks. Mr. Samuel Stennett commenced with reading the 72d Psalm and part of the 20th chapter of Acts; Mr. Ivimey introduced the service, with some remarks on the liberty enjoyed by Protestant Dissenters, and the care they should exercise in avoiding every abuse of that liberty in conducting the discipline of their churches. He then asked the usual questions from the church and the pastor, and received interesting and satisfactory replies. The confession of faith was sensible, serious, and evangelical. Mr. Elvey (late pastor of Mr. West) delivered some suitable sentiments, founded upon 1 Tim. iv. 6, "A good minister of Jesus Christ;" Mr. Godwin of Great Missenden delivered some excellent advice to the church, from 1 Thess. 5, "And we beseech you, brethren, to know them that labour among you," &c. The ordination prayer was offered by Mr. Sexton of Chesham; and the Independent minister of Chesham concluded. Mr. Ivimey preached in the evening, when the devotional services were conducted by Mr. Gillibrand (Independent) and Mr. Cooper of Amersham.

August 14, the Rev. Andrew Smith (formerly pastor of a church in Brewer-street, London) was settled over the Particular Baptist Church at RYE. The service commenced with singing; after which Mr. Todhunter (Independent Minister in the same town) read Isaiah lii. and prayed; Mr. Gates of Sandhurst, delivered the introductory address, asked the usual questions, and received Mr. Smith's confession of faith, &c.; Mr. Shirley of Sevenoaks offered up the ordination prayer; Mr. Williams of Grafton-street, London, gave the charge from 1 Tim. iv. 16, and likewise addressed a member of the Church, who had been previously set apart to the office of Deacon, from 1 Tim. iii. 13; and Mr. Davies (Independent) of Hastings concluded in prayer. Suitable hymns were given out by Mr. Tidd of Wadhurst. In the evening Mr. Tidd read and prayed; and Mr. Shirley addressed the people from 1 Peter iii. 8, and concluded. The Name of the God of Israel has been recorded in this place for many years, and the labours of Mr. Smith have already been much blessed during a six months' residence here; six young persons having joined the church, who have given satisfactory evidence of the influence of divine grace upon their hearts.

Sept. 5, the Meeting house at WITNEY, which had undergone considerable alteration and improvement, was re-opened. The Rev. J. Hinton of Oxford, W. Gray of Chipping Norton, and J. Wilkins of Abingdon, preached on the occasion. The devotional exercises were conducted by the Rev. B. Howlett of Burford, J. Kershaw of Abingdon, and Dobney of Ensham. The town of Witney, containing a population of 5 or 6000, and a very populous neighbourhood, presents a large sphere of labour; and it is sincerely hoped, that the present attempt to revive the drooping cause, will be approved and blessed by the God of Heaven. "Send, we beseech thee, O Lord, send now prosperity."

YORKSHIRE AND LANCASHIRE ASSOCIATION.

At Colne, the Rev. Mr. Dyer of Bacup Moderator, June 13, at 6, the Rev. Mr. Hyde of Salendine-Nook preached from Matt. xii. 32. June 14, at 10, the Rev. Mr. Birt of Manchester preached from Jude 1, and the Rev. Mr. Hargreaves from 2 Cor. ii. 17. There were also engaged the Rev. Messrs. Calvert, Copley, Fisher, Jackson, Mann, Scott, Smith, and Steadman. The Circular Letter on "Brotherly Love" was drawn up by Dr. Steadman. Number of Members in 33 of the 36 Associated Churches 2532. Increase 81. The next Association is to be held at Shipley, Whit-Wednesday and Thursday, 1822.

SEAMEN'S LIBRARY.

The "Port of London Society" have determined to form a Library at the Floating Chapel for the use of Seamen in Port; and also to place a few books in Vessels sailing from the Port of London, as a sort of "Ship's Library," where it is likely to be duly appreciated. The Committee will feel grateful for donations of books, not only religious, but which tend to convey other useful instruction, especially relative to a sea-faring life. They may be deposited at Mr. R. H. Marten's (Treasurer), Commercial Sale Room, Mincing-Lane; Mr. William Cooke's (Secretary), 67, Great Prescot-Street; Mr. Shepherd's, 8, Green Lettuce-Lane, Cannon-Street; Mr. Harvey's, 254, Wapping; or at the Floating Chapel.

Poetry.

ADDRESS TO THE POMEGRANATE.

Thou mystical shrub! whose bell-shapen flower
Divine order decreed Aaron's robe should adorn,
Say, why wast thou chosen, or what was thy power,
To prefigure a pitying Saviour to man?

When I look on thy thorn-pointed spray, and red bud,
All busy my mind is, the semblance to trace,
With the thorn-piercing wreath, stain'd with innocent blood,
That encompass'd the brow of the Author of Grace.

Thy fruit hangs so pendent, in form like a heart,
And, full ripen'd, exudes crimson dew on the ground;
Ah! was it not thus, in Gethsem'ne apart,
With the agoniz'd Jesus, when Deity frown'd?

Its smooth painted rind, when it met with a stroke,
Effus'd such a flow as to startle the eye;
Ah! was it not so, when his swollen heart broke,
Struck by Justice relentless, for mankind to die!

Thy fruit, both refreshment and healing afford;
Lucid gems that dissolve to delectable wine;
And picture, how precious the heart of my Lord,
When it bled in atonement for sin—even *mine*.

The feverish palate owns grateful the taste
Of thy mingled astringence with acid and sweet;
So my sin-mourning soul, on the antitype plac'd,
Feels her conscience restor'd, and her comfort replete.

As the *rose* on the mountains of *Sharon*, so fair,
The *Beloved* amongst the well-favour'd of men:
So thou, Pomegranate-tree! in the glowing parterre
Art the brightest, most interesting shrub to be seen.

Holy awe fill'd my soul, and my frame felt a shake,
As the sacred comparison flow'd from my pen:
It has serv'd my reposing devotion to wake—
May it never, O! never, be languid again!

Digah, 1820. HAZENIA.

TO MISS E. K.

UNDER HEAVY AFFLICTIONS.

"The Lord will strengthen him upon the bed of languishing: thou *wilt make all his bed in his sickness.*"

Psalm xli. 3.

Great Ruler of the starry sky,
And Guardian of the land,
At thy rebuke diseases fly,
And come at thy command.

How frail our mortal bodies are!
What pains and aches we feel!
Should not these warnings, Lord, prepare
Our souls to meet thy will?

Disease, the just desert of sin,
On Adam's offspring fell;
And 'tis our portion while we in
This earthly mansion dwell.

Kind is the promise of the Lord,
When mortal aid seems fled,
"That he will needful strength afford,
And ease the sufferer's bed."

O may thy mercy fill our tongues
With notes of heavenly praise;
And gratitude excite our songs,
To Jesus and his grace!

This fleeting life will soon be o'er;
Then farewell grief and care;
The happy souls on Canaan's shore
Are strangers to a tear.

Jesus shall wipe them all away,
Ne'er to return again:
Their holy souls shall never say,
I fear, or feel, a pain.

SYDNAS.

Jan. 26, 1820.

Irish Chronicle.

Further Particulars respecting Mr. C. one of the Maynooth Students.

The Committee continue to receive the most encouraging assurances of the real conversion of Mr. C. the young man who has been mentioned in the "Chronicles" for September and October, as having been educated for the priesthood in the Church of Rome. The Rev. Josiah Wilson says,

"With respect to Mr. C. of whose conversion, by the instrumentality of Mr. William Moore, you have received such pleasing accounts, I must say a few words. I have had an interview with him, and think that the expectations entertained in a *Note* in the Irish Chronicle for this month are fully authorized. He is a man of considerable attainments, of a very strong memory, and if I mistake not, of *genuine piety*. He does indeed promise fair to be a preacher of the pure gospel of Christ.

"The reason of my introducing his name here, is to recommend that something be immediately done for him. Three months ago he had about twenty scholars, whom he taught Latin for his support; this number, the last time I heard from him, was reduced to four, in consequence of the change, known or suspected, which has taken place in his principles: this is what was to be expected. His mother has already discarded him on account of his heresy; and his uncle, with whom he at present resides, is a rigid Roman Catholic, who does not as yet credit the reports in circulation respecting his nephew. I have seen a recent letter from Mr. C. to Mr. Moore, in which he appears to have counted the cost, and to be ready to suffer the loss of all things for the sake of the Lord Jesus. I beg leave to advise, that for the present he be employed as an Irish Reader and Inspector of schools; we very much want such a man in the Barony of Tyrawley.

"I have recommended this as a precautionary measure, and should the evidences of his having experienced a radical change of heart be apparent; and if he has a talent for public speaking, (of which I have yet had no opportunity of forming an opinion,) it would be desirable he should reside for a year with some Divinity Tutor, previously to his being engaged in the public ministry. I shall expect to receive the instructions of the Committee on this subject after the next meeting."

Mr. William Moore says, "We cannot tell when and where the word of God will accomplish that whereunto it is sent. There is un instance of this in the miraculous conversion of Mr. C. He who was a determined enemy, and who came to the meeting on purpose to oppose me, and to expose my weakness and error, is by the word humbled in the dust, and is earnestly contending for the faith, which, if in his power, he would a few months since have destroyed. There are not, I am persuaded, two hearts more closely united than his and mine are. I am persuaded he has to undergo some severe trials; some of which he has experienced already, because of his change of sentiment. About ten days ago, when I parted with him, it was with tears: they were tears of love. He is fully reconciled to all the dispensations of Providence that may be appointed for him."

The Committee have directed, should Mr. C. need their assistance, and be willing to engage in the service of the Society, that Mr. Wilson be authorized to appoint him to the office of a Reader of the Scriptures, and an Inspector of the Schools, with the usual allowance.

Extract of a Letter from the Rev. Josiah Wilson to the Secretary, dated

Ballina, Sept. 20, 1821.

— The above is the statement of the Schools, Readers, &c. &c. for the present quarter. There are some other schools appointed, according to your directions; the *designations* of which, and other particulars, I defer mentioning till the next quarter's journal.

The examinations have not been so satisfactory as usual, owing to the very unsettled state of the weather, the children being on the watch to improve every fine day, or even hour, to the best advantage, in relation to the harvest, &c. for the failure of which serious apprehensions are entertained, and not without cause: there have not been *twenty-four hours* free from rain for the last month, and it has frequently fallen in torrents. O that men would observe the operations of Jehovah's hand, so as to make a practical improvement of them!

I have just returned from Westport, where I preached the two evenings past to more numerous and respectable congregations than I had ever before the plea-

sure of addressing in that beautiful and mercantile sea-port town. I may say the same of the large town of Castlebar, eight miles from it, where I also preached two evenings: my congregations amounted to nearly 300 persons. In Ballina my congregation is still small. The facts mentioned by Mr. William Moore, as to the number of persons who have been converted from error and sin by the labours of the Readers of the Irish Scriptures, must be truly gratifying to the Committee and the supporters of the Institution.

With respect to the two persons he mentions, as having recently died in his neighbourhood, there is good reason to hope they are both in glory; and that himself and the other Readers were the instruments of conducting them to the only way which leads to it. One of them I knew, from her constantly attending worship, when I have preached in Richard Moore's cabin. I and R. Phibbs were preaching there on the evening of her death, and had she not been quite delirious, I would have seen her. She was the mother of the little girl mentioned in a former journal, who, though but eight years of age, could repeat *seventy-two* chapters in the New Testament.

The Journal of Mr. Thomas will be read with peculiar interest by those persons who have felt ardent zeal to promote that part of the Society's plan, which relates to the instruction of the Aborigines of Ireland. This information is the more pleasing, as it relates to a part of Ireland to which the attention of no other Society has been directed, and where, but for the Baptist Society, the inhabitants would have been without the means of scriptural instruction. The Committee will comply with the request of Mr. Thomas, and plant several more schools in that district, so soon as he can recommend suitable persons for masters.

To the Secretary.

Limerick, September 20, 1821.

My dear Sir,

It it with heart-felt gratitude, and with tears of joy, while I inform you that the Lord appears abundantly to bless the Society's labours, the Schools in the county of Clare, at Nenagh, and Ballynahynch, near Newport, in the county of Tipperary, are in a state of pleasing prosperity. The children have made great improvement in spelling, writing, arithmetic, reading, and committing the scriptures to memory; order and cleanliness are observed; the Schools are crowded with children, even at this season, when those are employed who can be of any use in endeavouring to save the harvest.

When we consider the great opposition, the influence of prejudice and priestly power, together with a long reign of ignorance, particularly in those dark parts, we must conclude, "This is the Lord's doing, it is marvellous in our eyes." In the parish of Moynoe, where there is neither church nor chapel, priest nor minister, there is a good school; the scriptures are read and committed to memory, and also read by the schoolmasters *in the Irish language to the poor people, who had never seen a Testament before.*

I wrote you a letter last month from Fodera, which is about seventy miles west of Limerick, in the county of Clare; I stated the great want of schools, and entreated the Committee to allow me to establish three or four, or more, if possible.

A poor man came to me when there, who is a Roman Catholic, and said, "Sir, I should be very happy if I could get an Irish Testament." He appeared ashamed to ask for it, esteeming it too great a gift to receive. I said, "Why are you so desirous of getting one; can you read it?" "I can read it, Sir, and I want to learn the knowledge of God; for, * * *, we know nothing about him, and that is a dreadful thing; and I want to read it for my wife and children, and for my neighbours: * * *, we are all wild and ignorant!" I was very much affected with his address, and the simplicity and apparent sincerity with which he spake. He added, that if a penny would purchase it, he could not obtain it; but he would cheerfully work for threepence a day to make up the price of a Testament, if he could get employment. I immediately gave him a copy in the Irish letter, which he received with inexpressible gratitude and joy. He instantly opened it, and read very perfectly, collecting the sense of every verse, and explaining it in Irish and in English to those who were present. An interesting conversation took place between them, and the people praised the Lord in their own language! *In this place nothing but Irish is spoken; I soon disposed of as many* Irish Testaments *as I took with me, and promised to send them more.* I also encouraged poor John Nash, of whom I have been writing, to read the Irish Scriptures in that populous and benighted place, and also in the surrounding villages; saying that I would recommend him to the notice of the Committee, and if he proved a diligent good man, I made no doubt but that they would send him something to keep the cold from him in winter; which made the

poor man rejoice greatly. He promised to be very diligent. I also asked him how much he would take for reading the Irish Scriptures to the people, and teaching a School. He said, that £12 a year would keep his family in potatoes, milk, and turf, and that then he would be happy. It gives me great pleasure that that benighted and neglected part of Ireland has been visited with the beams of divine mercy; where the word of God was neither seen, nor I believe heard of, till, through the instrumentality of the Baptist Irish Society. O may the Lord accompany it with his blessing, and the influences of his Spirit! All the efforts of his people to extend the knowledge of his salvation, and to enlighten and to save precious souls, will be in vain, until the Spirit be poured out from on high. Then the wilderness and the solitary places shall be glad for them; and the desert shall rejoice and blossom as the rose.

I mentioned in a former letter that I had discontinued two of the schools, which the priests, through violent efforts, had reduced to so low a state, that any good that might be done, would not compensate the Society for the expense; and that when I could to advantage, I should re-establish them in other places. One of them I commenced about a month ago, in a most benighted and wicked part of Limerick: no place requires it more. There is a good school-room, and I hope it will increase; the children have made great progress since it commenced: priestly influence is very great, and no where greater than in Limerick.

For the other School, a Roman Catholic gentleman of respectability and influence, has just applied, through our worthy friend Major C———, which I immediately granted. This gentleman lives thirty miles north of Limerick, in the county of Clare, in a most wretched place for darkness. He says that he will build a fine school-house, that he will give every encouragement, and that the Bibles and Testaments shall be read: nor dare any one oppose him! Another gentleman has applied for a School, through the Major, but I could not grant it without the orders of the Committee.

Please to send me, as soon as possible, another chest of English Testaments, some second class Spelling-books, and as many Tracts as possible. The word of God is making great way, principally through the means of education, and the children in many instances are become teachers, and missionaries to the parents. I am happy to state to the Committee, that I am greatly pleased with the conduct of the schoolmasters; they are very much enlightened to what they were, and benefited in every possible way. They have expressed their gratitude to the Society for the punctual payment of their salaries, by which they and their families are rendered clean and comfortable: they are diligent, well-conducted men.

I trust I have endeavoured to preach Christ crucified, even in those places where his name was not known.—In the school at Nenagh, I have discontinued the second master, and have employed a female teacher in his place, by whom the girls are taught spinning, knitting, and needle-work, in addition to spelling and reading. It is become a fine institution, taught for £22 a year; and though the fine new school-house holds near three hundred children, it appears necessary to add as much more to it, for the accommodation of those poor children who wish to attend. The worthy Mrs. B. is indefatigable in superintending the girls' school.

In the fifteen schools there are 1405 children, of whom there were 1024 in attendance at my last inspection: 628 are spellers, 341 are reading in the New Testament; and these have committed to memory 492 chapters. The three Sabbath Readers of the Irish Scriptures are well behaved men, and very attentive.

Journal of the Rev. C. T. Keen.

Cork, Sept. 10, 1821.

To the Committee.

GENTLEMEN,

The following is the account of my itinerating, since my last, with the inspection of the Schools.

July 17.—Preached in the little town of Kilfinnan, thirty miles from Cork; and as the Committee will remember, this is the station formerly occupied by brother Thomas. I preached in a part of the prison to about sixty persons, who heard with much attention, and manifested a great desire that I should go there again soon.

On the 19th I had the pleasure to baptize Mrs. Thomas, the wife of brother Thomas. We regretted not being able to administer this ordinance in a public manner, so as to preach a sermon on the occasion; this, however, was not practicable. It was rather a remarkable day with you in London, it being the day of the King's Coronation. We repaired to the banks of the River Shannon, about seven o'clock in the morning, accompanied by a few friends. After the administration of the ordinance we sat down in the fields and sang, "*Crown him Lord of all,*" and several other hymns; and enjoyed, I believe, as happy a morning as any of the gay inhabitants of London on that memorable day. Mrs. Thomas is, I have every reason to believe, a person who lives near to

God, and adorns the doctrine of God her Saviour in all things. I spent one Sabbath in Limerick with brother Thomas, and preached in the morning of the day in the court-house of that city, and brother Thomas preached in the barracks in the evening. On the evening of the following Tuesday I preached in Mr. Thomas's house to a room full of persons.

Monday, Sept. 9.—Went to Clonakilty with the hope of preaching there in the evening; here I was disappointed, as the *ball-room* in which I preach, was engaged for a dance: the gospel of Jesus Christ was, therefore, obliged to give way to the service of the Devil. It shall not be always so, for "he must reign till he hath put *all enemies* under his feet."

Tuesday.—I went to Dunmaning; inspected the School near that town. There were on the list as follow:

Testament Class, 23, Present, 14. First Spelling-book Class, on the list, 18, Present, 4. Second ditto, on the list, 24, Present, 12. Total on the list, 65, Present, 30.

Preached in the evening of this day, in Dunmaning, to about sixty persons.

Wednesday.—Inspected the School in Newsom Town, in which there are only 25 children; 20 of whom were present. I intend to remove this School to the next barony, on my next inspection.

The School near the town of Bandon is doing well. I found on the list 46, of whom 32 were present.

The reason of the difference between the number of names on the list, and children present, is the time of the year with the poor people in this country.

Gentlemen, yours sincerely,

C. T. Keen.

Journal of the Rev. Isaac M'Carthy.

Tullamore, September 18, 1821.

I left home the 19th of July, 1821, and preached at Mountrath, the Poor-man's-bridge, and Shanahe, on my way to Abbeyleix, where I preached twice on Lord's-day the 22d, and on Monday evening likewise. The masons' work of the meeting-house is going on rapidly. I expect that by the time of my return, it will be fit for the roofing. On Tuesday and Wednesday I preached at Dunnacleggon, and on my return to the King's County I preached again at Mountroth, and had a long conversation with a young woman of a respectable family near the town, who has lately been brought to "the knowledge of the truth as it is in Jesus," and has resolved, the first opportunity, to be baptized in his divine name. What a pleasing thought, that sinners are returning to the Shepherd and Bishop of souls! I preached to a crowded congregation at Rahue, the 29th, and after communion two persons were proposed for baptism. Monday I left home to see a young man, one of the clerks of the Bank of Ireland, who was at the point of death; but as the day was very rainy, I stopped at Ferbane, and preached that evening: the next morning arrived there about eight o'clock; but the vital spark had fled to heaven. He was a precious believer in the name of the Lord Jesus, and one with whom I have taken sweet counsel respecting the things of heaven. He died resting his whole dependence for salvation on the finished righteousness of the Lord Jesus. As he died without what is called the benefit of the clergy, it created a wonderful impression all through that part of the country. Several Catholics and Protestants came to the funeral: I stood up in the midst of them, and without any introduction said, "My friends, if you knew the believing dependence our departed friend had on what Christ accomplished for the salvation of his soul, and what little dependence he placed on all outward things to accomplish that end, you would not be so much surprised at his dying without what you call the rites of the church." I showed them that they were without any scriptural evidence for such things, and that it was because the people did not know the scriptures, neither the power of God, that they resorted to such refuges of lies at their dying moments. After addressing them on that subject for near a quarter of an hour, I took my Testament out of my pocket, read an appropriate text, and preached to a crowded auditory for near half an hour, during which time all seemed to have their attention riveted to what was said on the subject, and as if one said to the other, "This man brings strange things to our ears." We then proceeded to the churchyard, and when his remains were deposited in the grave, their astonishment was again excited at the omission of the funeral service. I then said, "My friends, it was the decided opinion of the deceased, that the Lord Jesus by one offering has made full satisfaction to divine justice; and that all who repent and believe the gospel shall be saved; therefore, he deemed all prayers for the dead, and over the dead, unscriptural and unnecessary: hence you need not expect any thing of that kind to take place here to-day." I informed them that I purposed preaching his funeral sermon at seven o'clock in the evening, at which time I had the place crowded with both Catholics and Protestants to hear what more I had to say on the subject. During the whole of the proceedings the people behaved remarkably well.

Missionary Herald.

BAPTIST MISSION.

Home Proceedings.

AUXILIARY SOCIETIES.

ESSEX.

On Wednesday, September 12, 1821, the second annual meeting of the Baptist Auxiliary Missionary Society for the above county was held at Langham. The public service commenced at eleven o'clock, when the Rev. J. King of Halstead began by reading and prayer. An appropriate sermon was then delivered by the Rev. J. Dyer, from Prov. iii. 27; the Rev. J. Payne of Ipswich offered the concluding prayer. The hymns were given out by the Rev. J. Wilkinson of Saffron Walden, Secretary to the Society.

At three o'clock in the afternoon was held the meeting for business. Daniel Blyth, Esq. was called to the Chair, and various resolutions, expressive of the interest which the meeting took in the welfare of the Mission,—the conviction it had of the necessity and importance of Divine influence for its continued prosperity,—the wish it cherished for the success of similar institutions among other denominations of professing Christians,—the sense it felt of the advantages derived from the exertions of its friends in various parts of the county,—and the desire it expressed for the continuance of the Treasurer and Secretary in office for the ensuing year, were moved and seconded by the Rev. Messrs. Dyer, Miller, Payne, King, and Miles, as well as by S. Jackson, Blyth Foster, and William Foster, Esqrs. and the whole was summed up and concluded by the Secretary, with a vote of thanks to the Chairman, and to the Secretary of the Parent Institution, for their presence and conduct on this occasion.

It was a truly delightful meeting, and, we earnestly hope, will be productive of increasing regard and support to the objects of the Parent Society, until the light of divine truth shall spread its cheering and heavenly influence over those extensive regions to which its attention is directed.

Collections were made at the close of each service, and subscriptions received from the representatives of the various churches belonging to the Auxiliary, who were present, amounting to £83 2s. 0¾d. which, added to the other sums sent to the London Treasurer from different parts of the county since the last annual meeting, and what yet remains to be received, makes a total of nearly £200. W.

Saffron Walden, Sept. 18.

EXETER.

The friends of the Baptist Denomination at Exeter formed themselves into an Auxiliary Society in the year 1812; but though they have sent to the Parent Society upon an average £28 per annum for nine years, and though the Female Auxiliary Society has been regular in its operations, yet they thought it necessary to have an extraordinary meeting, to rally the energies of the friends of the Baptist Missions, prior to their regular union with the Western Auxiliary Missionary Society. With this view, the friends met in the Chapel, South-street, on Thursday, September the 6th, and having entered into several resolutions of a local nature, finally resolved, that after the next general meeting, the funds of their different Societies should be paid into the hand of the Treasurer of the Western Auxiliary Society, by their Treasurer, Mr. William Moxey.

The general meeting was held on Tuesday and Wednesday, September 11th and 12th, in the following order. On Tuesday evening, the Rev. Joseph Bayues of Wellington preached an interesting sermon from Rev. i. 18, in the Chapel, St. Sidwell's, to a crowded and serious congregation, and a collection was made at the doors.

Wednesday morning, eight o'clock, the Rev. Samuel Kilpin addressed a congregation of 200 children in the same place of worship, and exhibited to them the follies of the heathen in some of their idols. There was no intention of collecting at this meeting, but the anxiety of the children was very manifest, and those prepared threw in their halfpence, and these unprovided honourably brought their free-will offerings the next morning. A desire was here expressed to establish a school among the Hindoos; and this morning congregation, connected with a Daily School of Industry of more than ninety girls, held in the same place, instantly entered their names, as weekly subscribers of one halfpenny. A cry was heard, "the *Irish*, the *Irish*, we must have a school for the *Irish* also." This was seconded by the children and young friends in South-street Chapel, and we doubt not but our Irish neighbours will have a blessing, as well as the children of the East. At eleven o'clock, the Rev. T. S. Crisp of Bristol preached an admirable Missionary Sermon in the Chapel, South-street, nearly a mile distant from the Chapel in St. Sidwell's: collections were made at the doors. In the evening at six o'clock, a more public and general meeting was held in the Egyptian Hall, Congdon's Hotel, which, in a little time, was filled to the stairs. The Rev. Thomas Roberts of Bristol having been requested to give an account of the origin and progress of the Society, occupied a large portion of the time with his usual animation and ability. Several ministers of different denominations addressed the meeting, and many were prevented from delivering their sentiments by the lateness of the hour. A goodly number of the brethren belonging to the district were present, as were also most of the Dissenting Ministers of the city; and this Missionary *treat* passed over, exhibiting the true spirit of union and benevolence.*

S. K.

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* With a view to remove the difficulties that some of our friends may feel on account of the supposed *expense* of these meetings, allow me to add, that the ministers and other friends, thirty-eight in number, dined at my house, and from Tuesday evening to Thursday evening, seventy-two persons dined, drank tea, or supped there, and the whole expense did not amount to three guineas and a half.

S. K.

OXFORDSHIRE.

On Wednesday, the 26th of September, 1821, was held at Cirencester the sixth Anniversary of the Auxiliary Baptist Missionary Society for Oxfordshire and its vicinity. On the preceding evening, the Rev. J. Thomas of Oxford read and prayed; the Rev. W. Gray of Chipping Norton (the Secretary,) preached from Job ix. 2, and closed in prayer.

Wednesday morning met at eleven: the Rev. T. Coles of Bourton read and prayed; Rev. W. Winterbotham of Nailsworth, (in the absence of Dr. Ryland, who was prevented by indisposition,) preached from Isaiah xxxii. 16, and concluded in prayer. In the evening, the Rev. W. Walton of Cheltenham read and prayed; the Rev. J. Thomas preached from Isaiah xl. 4, 5; Rev. W. Phillips of Chedworth (Independent) closed in prayer. The meeting for public business was held in the Chapel in the afternoon. R. Pelley, Esq. of Nailsworth presided. The Report was read by the Secretary, and several ministers and other gentlemen moved and seconded the resolutions, which were unanimously adopted. It is stated with much pleasure, that a spirit of great seriousness pervaded the very respectable congregations which were assembled. Much regret was felt at the depressed state of the funds of the Parent Society, and the determination formed, and the pledge given, to renewed and multiplied exertion. The meeting felt the cause of the Baptist Mission was their own, or rather it was the cause of their Divine Master, and therefore claimed their sympathy, their prayers, and their liberality. In several of the churches weekly contributions, under the direction of pious females, have been added to subscriptions and collections, and it is not doubted but by the general adoption of this plan, pecuniary supplies would be amply and easily imparted. In one or two cases, the Sunday school has lent its aid, and particularly at Blockley, where, during the past year, the weekly gift of a penny or a halfpenny amounted to £1 14s. 7d. It is affectionately recommended to our ministers to be active and diligent in the good cause. They are expected to originate plans of benevolence, and to suggest counsel and advice as to the best method of attaining the object; nor can it be questioned but the greatest blessing which can be imparted to the churches will be a thorough Missionary Spirit. "He that watereth others, shall be watered himself."

W. G.

N.B. The List of Contributions will appear in the next Herald.

Foreign Intelligence.

CALCUTTA.

We have lately received a continuation of the Journals at this station, from which we shall, in future numbers, present extracts for the information of our readers. We insert, for this month, an account of an itinerating excursion, by our brethren Yates and Pearce, as far as Moorshedabad, undertaken in October last.

Leaving home on Wednesday morning, October 11, and attending an interesting Anniversary of the Calcutta School-book Society, we proceeded to our boat, kindly lent us for the trip by a friend; and having called in our way at Doorgapore for our native brother Paunchoo, who was engaged to accompany us, we went with the tide to Serampore, where we arrived in the evening. Here we called on the brethren, and heard an excellent sermon from Dr. Carey; and late at night started for Chinsurah.

Thursday, Oct. 12.—We arrived at Chinsurah about seven, and immediately proceeded to brother Pearson's to breakfast. Here we met with brethren Townley, Trawin, and Mundy, and we all united in social prayer for the Divine blessing on our Missionary engagements. As soon as the tide favoured us, we proceeded on our journey, and arrived in the evening at Trivinee, where there is a celebrated Mussulman mausoleum, formerly a Hindoo temple. We collected a few Mussulmans, to whom one of us spoke a few words about the way of salvation, in Hindoostanee.

On Friday morning we reached Sooksaugur, (where our late brother Petumber Singh laboured several years ago,) and after breakfast went into a public part of the town, where we soon collected a good congregation. We found, however, that there was a considerable difference between Calcutta and the country, as scarcely one of our hearers, although they appeared above the common sort, was able to make out a tract; while in Calcutta, amongst a congregation equally numerous, many would have been found able to read with fluency any thing we might have given them. The capacity of deriving instruction from printed books, possessed by so many of the inhabitants of the metropolis, appears to give it a decided advantage as a Missionary station over every other part of the country. Independent of the more general knowledge of reading and writing we might expect to find in a large city, this improvement may be attributed to the introduction of printed books into almost all the native schools in Calcutta, through the exertions of the School Society, and to the extensive distribution of tracts by our Independent brethren and ourselves, at our places of worship, during the last two years. Hearing there was a celebrated pundit in the town, we walked nearly a mile in the sun to see him. He was very respectful and pleased till we told him our message, but this seemed to awake all his prejudice; we, however, prevailed on him to take a Sunscrit tract, which we saw he could understand, and then took our leave. Having reached our boat, we proceeded on our voyage till the evening, when we landed, with the hope of getting a congregation, but were disappointed.

Saturday, 14th.—We reached Santipore, a large town, this morning to breakfast, and having proceeded to the market-place, collected a larger congregation than yesterday; they were very attentive, and many by their nods and smiles expressed their approbation of what we said. Many were very eager to obtain our books, but very few able to read them. We pursued our voyage till evening, when we anchored at a distance from any town.

On Sabbath morning, at breakfast time, we reached a small village, where we went ashore. Here, under a large tree, we found a poor woman, about fifty years old, brought to die by the side of Gunga. She complained of no pain, but seemed labouring under great weakness. Having unfortunately no medicine, we gave her a little brandy and water, and dispatched her relations into the village, to make her some gruel. At this time was brought to the same spot, an interesting young woman, about twenty years old; and on the other side we found lying on the ground, deserted by her friends, a third, about twenty-five. All these could speak without difficulty, were free from pain, and would probably in a short time have perfectly recovered if properly attended; but yet we fear are doomed to perish, through the neglect and superstitious cruelty of their relatives. We got a promise of nutritious food for them all from their relatives, and having no medicine with us, after giving the two latter likewise a little brandy and water, (which they would take, although given by *us*, as medicine,) left them with a heavy heart. Well may it be said, that the dark places of the earth are full of the habitations of cruelty! Continuing our voyage, we reached Soojunpore, the residence of our friend Mr.

Johnson, about eleven o'clock, but finding him at his brother's, we followed him thither, and returned with him to worship in the evening.

On Thursday we went with Mr. Johnson to a market held in the village, from whose inhabitants brother Lawson procured the original of his Bruhma,* which, with his two companions, we saw laid at the foot of a large tree. We had here a good congregation, and instead of giving a tract only to such as could read, (which is our usual practice,) we gave one to each grown up person in the assembly. We did so, as they came from many surrounding villages, and promised that they would get them read to them by some person in their neighbourhoods.

On Wednesday we left the hospitable abode of our friend Mr. Johnson, and proceeded on our journey, spending the whole of Thursday with Mr. R. while our boat was getting round an immense bend of the river.

Friday, 20th, in the afternoon we reached Cutwa, and immediately proceeded to brother W. Carey's, where we found all well. We then accompanied him to the town, where, at one end of the bazar, we found a very neat Bengalee place of worship, built of brick, with pillars, at the expense of the Calcutta Baptist Missionary Society. Brother Carey himself preached from the parable of the money hid in the field, to a large congregation, who were very attentive. On our return to his house, we passed through the bazar, in the heart of which we had the pleasure of seeing another place of worship. In the evening we returned to our boat.

Saturday.—This morning early we left Cutwa, and at breakfast time arrived at a small village, where we recommended to a few people the way of life. About noon we landed again, to go to a larger village; but finding scarcely any body in the bazar, it not being market-day, we did not attempt to collect a congregation, but dispatched a Sunscrit tract each to five celebrated pundits residing in the village.

Lord's day, 22d.—This morning about ten we arrived at a large village, called Kobileeshur, and understanding it was market-day, immediately proceeded some distance to the place where it was held. We found, however, that the people would not assemble till one, and therefore returned to our boat till that time; we then visited the bazar again, and obtained a good congregation, whom we addressed, and amongst whom we distributed many books, which they appeared anxious to receive. After travelling all day on Monday, on Tuesday morning at breakfast time we reached Moorshedabad, and proceeded to brother Sutton's. He soon reached home from Berhampore, where he had spent the preceding day, in addition to the Sabbath, as several European soldiers of the church in the 59th regiment were going home as invalids. We went with him through the principal streets of Moorshedabad, the late capital of Bengal. Having reached the limit of our journey, and being confined as to time, we were obliged to make arrangements for our return, and brother Sutton agreed to accompany us as far as Berhampore. Here we were kindly received by Quarter-master Franklin, of his Majesty's 59th regiment, with whom we spent the evening, and at night returned to our boat.

Wednesday, 25th October.—Left Berhampore late last night, and passing Cutwa arrived in the evening at Dewangunj, a large town. We went into the market-place, and procured a good congregation, who received us very readily.

Thursday, October 26th.—Left Dewangunj this morning early, and arrived at Nuddeah in the afternoon about four. This is the great seat of native literature in Bengal; and to give the learned men an opportunity of becoming acquainted with the gospel, by means of the Sunscrit language, (which they well understand, and to which they are very much attached,) was one great object of our journey. We had, for this reason, just before our leaving home, printed a Sunscrit translation of the first part of the True Durshun, containing some remarks on the importance of divine knowledge, the necessity of a revelation from God to acquire it, and some general recommendations of the scriptures as suited to supply this need. This little work, with one we had previously published, being more direct proofs of the truth of Christianity, are, we believe, almost the first attempts made to communicate a knowledge of Christianity by means of *tracts in Sunscrit*. In order to distribute them with effect, we wished to address a packet, containing these two tracts, to each of the principal pundits of the place; and, therefore, on our arrival sent a person into the town to ascertain their names. We were, however, in a short time agreeably surprised by seeing twelve or thirteen pundits, who came to see what we had to dispose of. We conversed with them for some time, shewed them our tracts, and were highly gratified at the ease with which they read and understood them; evidencing an acquaint-

* See the Missionary Herald for August, 1819.

ance with Sunscrit very superior to that of any whom we had met with except in Calcutta. They appeared much pleased with our visiting them, and all of them well disposed to receive and read our publications: but being very near the bed of the river, through a superstitious idea inculcated in the shasters, requested they might have them given them at a little greater distance; with this we complied, and sent a person to a prescribed distance, who very readily distributed all he had. We would hope and pray that this introduction of the gospel into the only university of Bengal by means of publications in the Latin of the East, may be productive of lasting and beneficial effects.

Leaving Nuddeah we made the best of our way to the residence of our friend Mr. Johnson, where we arrived at a late hour in the evening, and the next morning proceeded to Calcutta, in order to arrive there before the Sabbath, which object we were just able to accomplish.

DIGAH.

The following interesting narrative, given by one of the native itinerants at this station, is extracted from a communication recently received from Mr. Rowe.

When one day deploring the little success attending our labours among the heathen, Roopdas quoted the words of our Lord: "For judgment I am come into this world; that they which see not might see, and that they which see might be made blind." I asked him how his eyes came to be opened. To this he replied, by giving me the following account of his past experience. "My parents," said he, "were worshippers of idols, and for this purpose always kept them in one corner of the house. When I was a boy, and without wisdom, I used to imitate others in the external acts of idol-worship, such as bowing to the idol, saying this is my god, &c.; but my *heart* had nothing to do with these things. My parents would frequently say, 'You must bow to the god,' and I followed their advice; but the whole of my worship then amounted to nothing more than repeating what I heard others say in their addresses to the idol. When I was about fifteen years of age, I felt a strong desire to know what was right, my mind became more enlightened, and I rejected idol worship. I also threw away every thing that was connected with the worship of idols. These convictions were first produced by reading attentively some of the Hindoo shasters, in which the worshipping images made of wood and stone was forbidden. In these shasters it was also said, that God had sent his Son into the world to teach men the way of righteousness. The way exhibited was an entire system of good works, and there was not a word respecting Christ or his atonement. I resolved upon adopting this system in the most rigid manner, and to live, what was pointed out in the shasters to be, a life of holiness. I abstained from flesh, liquors, and all sensual indulgences; adhered to truth in all I said; and was particularly cautious not to inflict pain of any description upon any living being. I sent my wife to her relations, left my father's house, and became a Fakeer. I travelled a great deal, in hope of gaining more knowledge respecting God, and the way of salvation. I was then in the habit of regularly praying to God, two or three times a day. As a preliminary to this exercise, I used to turn my face to the north, take off my turban, and place it on the ground by my side, spread my upper garment on the ground before me, and bow three times. The substance of my prayer was: 'Great God! I am a sinner! I am helpless! I repent of my sins. Give me food. Give me raiment. Keep me from evil. Keep me in health. Forgive my sins. Deliver me from sin. Take me to heaven.' For about twelve years I was tolerably satisfied with this system of good works. At this period I was led to think more on what I was about to obtain salvation, and I had many misgivings of mind on the subject; and the more I thought, the more my mind became unsettled. While in this state of mind, I had the following dream. I thought I saw a person come to me clothed in white, and saying: 'Go to some of the English people, and inquire of them respecting the way of salvation.' The person then disappeared. When I awoke I related this dream to some of my friends, and said I would certainly go. They ridiculed me much, and told me I was gone mad. After this I took a journey to Calcutta, to visit some of my friends, and returned in about a year. I then repeated my determination to go to some sahib to inquire respecting the way of salvation. My friends treated me as before, with the exception of one (Sneebdas, who was afterwards baptized,) who agreed to accompany me. With this object in view, we proceeded to Dinapore, without knowing any thing about the Missionaries at Digah. When we arrived opposite the Mission premises, I walked backwards and forwards in the public road, thinking within myself, 'here are many sahibs, to

which house shall I go?' While revolving this over in my mind, the native schoolmaster, seeing I was a Fakeer, came to me, made his salam, and asked me to go into his school. After asking me from whence I came, whither I was going, &c. he told me to sit down. Soon after, Seebdas took up the Hindoostanee New Testament, and read part of our Lord's sermon on the Mount. I then asked, 'What kind of a book is this?' The schoolmaster replied, 'This is the word of God, for every one to hear.' I told him this was the very thing I came to inquire about. Brethren Brindabund and Kureem, who had been out publishing the gospel, now returned and entered into conversation with me. The next day was Lord's-day, and I attended Hindoostanee worship. What I heard and read came home to my heart. I renounced my cast, eat and drank with the brethren, and resolved to become a disciple of the Lord Jesus Christ. Seebdas also did the same. When all this reached the ears of my friends, many of them came to me, prostrated themselves at my feet, and intreated me with tears to return to them. They promised to obtain my cast again. However, I was determined to become a disciple of Christ, and resisted all their attempts to divert my attention from this object. When they found nothing would induce me to return, they gave me a great deal of abuse, and left me." Since Roopdas made an open profession, which is now several years ago, we have had to mourn over some things in his conduct, but I still hope his heart is right with God.

GUYAH.

By a letter from a pious soldier, quartered at Ghazeepore, we have received some little intelligence respecting this distant and infantile station. His words are—

Brother Rughoo-nat'ha from Guyah was here, and tells me he has four men who have given up their cast, and eats with him the same as he does. He wishes to have them baptized; but they do not wish to leave Bacha, as they have some land there. One of the four has been a kind of teacher to the people, and when any one comes now to inquire of him, instead of instructing them as he once used to do, he reads to them a portion of scripture out of the New Testament. He says they have many inquirers at Bacha.

CAWNPORE.

Nriput Singha, the native itinerant at this station, expresses himself as follows, when writing the brethren at Serampore—

I am still labouring in the work of the Lord, endeavouring to scatter the seed of life in this dark corner; but no fruit has appeared yet. Some would like to eat of the loaves, but are not willing to bear the cross; but the Lord will give the increase in his own good time, so we have only to strive with full purpose of heart in presenting our petitions to him.

COLOMBO.

The following extracts from Mr. Chater's letters will show the progress making in his various Missionary labours.

You will, no doubt, wish to know how far we have advanced with our Singhalese translation of the Old Testament. You are aware that the book of Psalms and the Proverbs are completed. The former is printed, and the latter is now going through the press, and the Pentateuch is translated to about the middle of Leviticus. We hope, therefore, to have three of the five books of Moses through our hands before our next anniversary. Nothing affords me more solid satisfaction than the prospect we have of giving the whole of the sacred volume to the natives of this island. My prospects of doing good by preaching are, I think, as favourable as they have been for a long time. All my places of worship are better attended than they have been for some time past, that is, when I preach in Portuguese and Singhalese. For I have but very few hearers in English at present. On a few occasions the number was so small that we turned our public worship into a prayer-meeting. But on one of these occasions a serjeant of the 16th regiment came in to join us who has occasionally heard Mr. Dunlop in Ireland, and he has been the means of bringing eight or ten more. Major A— and Dr. F— of the 16th, (who, with their ladies, were hearers of Mr. Dunlop,) have been twice to our English worship, and I am on very friendly terms with them; and as often as I can, spend an evening at one or the other of their houses, in the

exercises of religion. Family worship in the houses of gentlemen of their line of life in Colombo, is quite a new thing. O that it may prove a blessing, not only to the families where it is conducted, but to many others!

My regular engagements for preaching are still six in the week. In the Fort on Sabbath-day, in Portuguese, at nine, A. M. In English at half-past six in the evening; and immediately after that in Portuguese in the Pettah. On Wednesday evening again in Portuguese in the Pettah. Thursday evening in English in the Fort. Friday in Singhalese at the Grand-pass. I have it in contemplation to add to these one more stated service. I have some time ago mentioned Cotta, one of the villages at which we have a school, as a place to which I was very desirous of paying particular attention; and I have last month got access to another neighbouring village, in which there seems, by going in a regular and stated manner, a probability of collecting a small congregation. These two places I am very anxious to visit if possible, each once a fortnight on a Sabbath-day.

Some weeks after he mentions a visit to Hangwell, and the formation of a little christian church in that village.

This day week I went to Hangwell, where I staid till Wednesday morning last. Brother Siers came and preached to my congregations on Sabbath-day. My object in going to Hangwell was to have some conversation with several who have for some time past wished to unite with brother Siers as church members. We saw so much reason to be satisfied with the knowledge, experience, and character of Mrs. Siers and two more, that I did not hesitate to admit them to the solemn ordinance of baptism. It was quite a primitive baptism. A fine river rolls itself so near to our place at Hangwell that we can walk from its banks to brother Siers' house in the clothes with which we have gone down into the water very conveniently.

After baptism this little society formed themselves into a church, choosing brother Siers for their pastor, and Don Carolus, the eldest of the two young men who were baptized, as their deacon. They are two brothers; the other's name is Cornelius. In the afternoon brother Siers administered the Lord's-supper to them, in which I joined them. I hope this is the source of a little stream that may in time become a river.

SUMATRA.

We have lately received some interesting intelligence from this new station, letters having arrived, dated in March and April last, both from Mr. Burton and Mr. Evans. It appears that the latter found his strength unequal to the combined exertion of conducting the School, and acquiring the native language, and therefore it was arranged, on Mr. Burton's return from Natal, that he should remain at Bencoolen, at least for the present, and Mr. Evans proceed to the northward. As, however, the settlement at Padang is under the Dutch jurisdiction, it was deemed advisable that Mr. Evans should go first alone to request permission to settle there, before removing his wife and child. He sailed consequently from Bencoolen on December 21, 1820 arrived at Padang on the 25th, where he was hospitably received by a Mr. K. a Scotch gentleman residing there, and found the Dutch resident, a Mr. Dupuy, fully disposed to accede to his wishes. Thus encouraged, Mr. Evans engaged a house, which he could not procure for less than 25 dollars per mensem, and after various disappointments in procuring an opportunity of returning, embarked at length with a medical gentleman, in the suite of Sir Stamford Raffles, and reached Bencoolen on the 16th of January. On the 28th of the same month he re-embarked for Padang with Mrs. E. and their infant, and, after a tedious passage, reached this new station on the 12th of February. Soon after his arrival, he was requested by some British and American gentlemen, visiting Padang for commercial purposes, to commence divine worship on the Sabbath; permission for which was readily obtained from the resident, and the attendance was more numerous than could have been expected. Mr. Evans had also explained to the resident his wish to attempt the formation of Schools among the natives, to which he had expressed himself friendly; and Mrs. E. had begun to receive a few children for instruction. From various particulars mentioned in Mr. Evans's letter this appears to be a station of much promise. In our next we hope to insert copious extracts from Mr. Burton's account of his visit there and subsequent return to Bencoolen.

(Some interesting intelligence from Jamaica is unavoidably deferred till next month.)

List of Contributions received by the Treasurer of the Baptist Missionary Society, from September 14, to October 14, 1821, not including Individual Subscriptions.

FOR THE MISSION.	£	s.	d.
Donnington, Friends at, by Mr. Noble	4	0	0
Cloughfold, Collection, by Mr. Heyworth	1	0	0
Phipps Bridge, Mitcham, Collected by Mrs. Pratt	3	0	0
Kingsbridge, Sundries, by Rev. John Nicholson	7	16	0
Portsmouth and Portsea, Collections, &c. by Rev. John Dyer	94	17	9
Eye, Quarterly Subscriptions, by Mr. John Branch	6	5	6
Royston, Subscriptions, &c. by Mr. John Pendered	9	7	6
Newport Pagnel, Friends by Rev. G. Fosket	7	3	6
Guilsborough, Collection, by Rev. John Mack	5	13	6
Wales, Annual Meeting at Cardigan, by Rev. John Reynolds	46	16	6
South-East District, by Rev. Micah Thomas	83	16	6
Foxton, Penny-a-week Subscriptions, by Rev. Joshua Burton	8	10	0
Lutterworth, Independent Church, by Rev. R. Hartley	5	0	0
Bridgnorth, Collection, by Rev. Thomas Morgan	7	8	7½
Fenny Stratford, Collection, by Mr. W. D. Harris	5	0	0
Pill, Produce of a Missionary Box, by Rev. Dr. Ryland	2	5	0
Blakeney, Baptist Church, by Mr. Cotton	1	4	8
Stirlingshire and its Vicinity, Society in, by Rev. John Smart	40	0	0
Frenchay, Subscriptions by Miss M. A. Maurice	17	12	1
Tetbury, Subscriptions, &c. by Rev. Dr. Ryland	11	1	0
Crayford, Female Auxiliary Society, by Mrs. Smith, Treasurer	5	5	0
Exeter, Auxiliary Society, Subscriptions and Collections, by Mr. W. Moxey	30	19	4
Robert Westley Hall, Esq. *Ilford*, by Rev. James Smith	5	0	0

FOR THE TRANSLATIONS.			
Waterford, Church meeting in Lady Lane, by Messrs. Harris and Bracken	9	7	9
Shiffnal, Collection at, by Mr. Samuel Hollis	2	0	0
Paisley and East Renfrew Bible Society, by Rev. Robert Burn, and Mr. James Thompson, Secretaries	30	0	0
* Shrewsbury Association, by Mr. T. Crumpton	42	10	6
Frenchay, Subscriptions, by Miss M. A. Maurice	3	0	0
Richard Phillips, Esq. London, by Mr. Burls ..... Donation	5	0	0
E. by Ditto ..... Donation	5	0	0

FOR THE SCHOOLS.			
Lyme, Seventh half-yearly Subscription of a Penny-a-week Society, for the Support of a Native School, by Mrs. H. Flight	7	10	0
Richard Phillips, Esq. London, by Mr. Burls ..... Donation	5	0	0

FOR THE COLLEGE.			
A few friends by Miss Birmingham, Chelsea, for the education of two Native Preachers for a Year	21	0	0

* This sum would have been acknowledged earlier, but that the remittance was unaccompanied by any directions as to the object to which it was to be applied.

J. BARFIELD, Printer, 91, Wardour-Street, Soho.